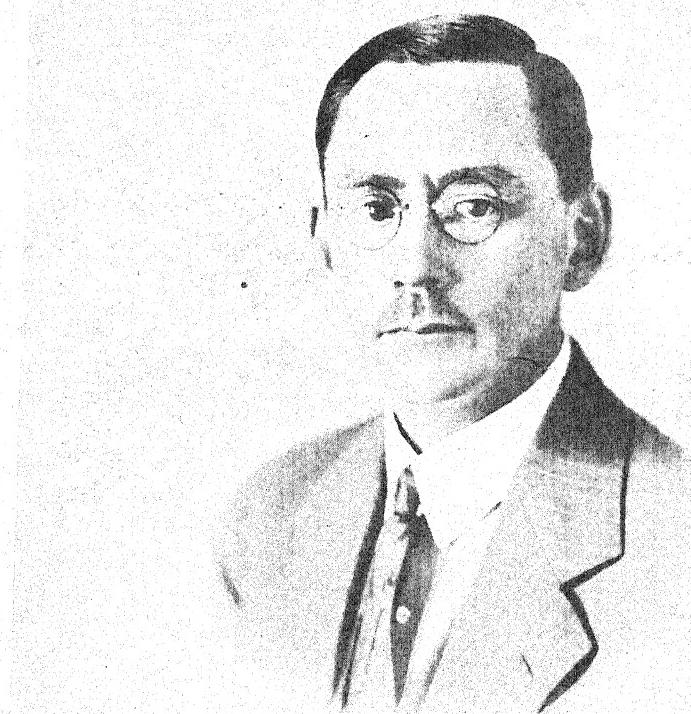


## THE PRINCIPAL



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The Rev. Charles Herbert Rice, M. A., Ph. D., LL. D.

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## OUR SCIENTIFIC TOURISTS.

"Blessings on Science! When the earth seemed old,  
When faith grew doting, and our reason cold,  
'Twas she discovered that the world was young,  
And taught a language to its lisping tongue."

MACKAY.

Last year the Physics Students' Association promoted a trip to Bombay and other places of note in West India; this year, in October, the Chemical Society, sponsored a trip eastward and were joined by the Geography Club, the Biological Union and the Physics Students' Association. In order to have proper arrangements made for accommodation, conveyance and permits, a "pioneer party" of two professors and a dozen students left Allahabad in advance of the main party, numbering one hundred and ten.

Our first visit was to Shantiniketan, the world-renowned co-educational institution founded by Dr. Rabindra Nath Tagore; students of various nationalities come together here to explore the various departments of knowledge. The institution is located in very healthful and happy surroundings, and the whole place is quiet as if in devotion to the personality of its founder. We saw the poet's residence, the students quarters, and the art gallery. Mr. Ramanand Chatterjee, editor of the Modern Review, addressed us on the aims and ideals of Shantiniketan, and we greatly appreciated what he told us.

The address was fittingly followed by a prayer song, the sweet strains of the music of which brought home to us much better the ideals of beauty and unity in life for which Shantiniketan, the home of peace, stands. The next day we visited Shriniketan, where rural reconstruction is being attempted; cottage industries and handicrafts such as tanning, weaving and toy-making are being revived and supplemented with modern machinery, students of Shantiniketan participating in this work.

Arrived in Tatanagar, the seat of one of the world's largest iron works, we were struck with the contrast between the deafening noise of the mills and the quiet of Shantiniketan. For five hours we toured the mills, seeing the giant cranes at work, the blast furnaces, the Duplex Process of converting cast iron into steel, the blooming mills where great blocks of hot metal are rolled into bars, the rail machines, the big Power House which generates the huge amount of electrical power required for the works, the Sulphuric Acid Plants, the Coke Furnaces and the tin plate department. No account, however detailed and graphic, could do justice to what we witnessed at Tata's.

In Calcutta we visited the Zoological Garden, the Royal Mint, Sir P.C. Ray's Laboratory, Sir C. V. Raman's Laboratory, the Bengal Chemical and Pharmaceutical Works, the Pottery Works, a Soap Factory, Victoria Memorial, the Indian Museum, the Meteorological Observatory, the Radio Broadcasting Station and Studio, the Diamond Harbour, the wireless department of the University College of Science, the Dum Dum Acrodrome and Flying Club, the Titagarh Paper Mills and the Laboratories of the Indian Association for the Cultivation of Science, where Sir C. V. Raman has made his most important researches. Even though we got to so many places there were numerous others we wanted to go to, but could not for lack of time. Both Sir P. C. Ray, father of Modern Indian Chemistry, and Sir C. V. Raman, the winner of the Nobel Prize in Physics received us very graciously and addressed us, the former on lives and discoveries of prominent chemists and the latter on the scattering of light and the explanation of the blue colour of the sky. It was a great inspiration to meet these two great scientists.

A party of us left Calcutta earlier and made a special side trip to Jheria, while the main party followed on there way back. A larger number got down at Raniganj and then motored to Asansol from where they proceeded to the historic town of Gaya. Here they spent a pleasant morning on the sands of the river Phalgu and towards the evening visited the famous shrines of Buddha Gaya—the place where Lord Buddha first saw the Light. Here under the renowned Bodhi Tree sits a statue of Buddha, calm and serene with face aglow with divine joy, at the back of a lofty temple to which thousands of pilgrims come to pay their homage.

The parties at Jheria and Raniganj visited the coal mines. It was a strange experience to descend hundreds of feet below and wander into the dark bowels of the Earth, where safety lamps cast but a sepulchral glow and left the passages before and after us literally pitch dark. It was a great relief when after a few hours we were sent up again to the cool and refreshing surroundings of our plane of habitation.

We have seldom witnessed amongst ourselves a greater sense of love and respect and sympathy for each other, a spirit of comradeship, discipline and obedience as during this tour. Without these it would have been impossible to move such a large party and occupation so much in a limited time. The various organisations which worked in so close co-operation and good will deserve our thanks and congratulations.

Our experiences of this trip have been varied and many and we are truly ready to subscribe to this statement : "Travel for the younger generation is a part of education, for the older a part of experience. He that travelleth into a country before he hath some entrance into the language goeth to school and not to travel."

MAN MOHAN KRISHNA GURTU,  
PRITHVI RAJ SURI AND SECRETARY,  
P. S. A.

## CAUSES OF ILL-HEALTH ON THE CAMPUS.

### FILARIASIS.

*By Douglas N. Forman, M. D., Senior College Physician.*

Malaria has long been a household word in India, responsible as that disease is for so much fever, anemia, ill-health and inefficiency. There is however another word which investigators in various parts of the country are beginning to show deserves to share with malaria the prestige of household familiarity as a cause of sickness, and that is ' Filaria '.

The incidence of filarial disease is at present incalculable. Its ravages have been traced throughout vast areas of the tropical and sub-tropical world ; parts of Southern Europe, India, China and the Pacific Islands, Australia, the West Indies and many of the other tropical lands are known to be infested. In our own province Fyzabad, Gonda, Bahraich, Basti, Gorakhpur, Jaunpur, Azamgarh, Ballia, Ghazipur, Benares and Mirzapur are the districts most heavily infested,

The Cause of this malady known as Filariasis is *Filaria bancrofti* (Cobbond 1877), a long slender worm. The male is considerably smaller than the female—the length of the former (male) being approximately one and a half inches, and that of the latter (female) three to four inches ; while the breadth of the male is about  $1/200$  of an inch, and that of the female about  $1/100$  of an inch. The female, lodged in the tissues, gives off embryos (*bacche*) or microfilariae, which, at the time of birth, are about  $1/125$  of an inch in length, and can easily be seen with the low powers of the microscope, and in fresh blood smears appear as wriggly little snake-like bodies causing considerable disturbance of the red blood cells.

Various questions naturally arise in one's mind : What harm do these filariae and their active progeny do in the human body ? Where do they live ? What symptoms do they produce ? How is the disease transmitted ? And, above all, is there any cure for it ?

In addition to the ' blood ' or ' circulatory ' system, with which we are all familiar, there also exists a delicate net-work of fine channels which permeate every nook and corner of the body, and is known as the ' lymphatic ' or ' white blood ' system. The larger channels of this system converge at various points, such as the groin and arm-pits, and empty into filtering stations which are called lymph nodes or lymph glands (*giltian*). Now it is for this net-work of delicate channels—the lymphatic system—that the filariae seem to have a predilection ; and when they lodge at the filtering stations, they may cause a variety of troubles depending on their number and location, by producing inflammation (*sujan*) and blocking the flow of the white blood (*lymph*) stream. The commonest of these manifestations are swelling of the legs known as elephantiasis (*fil paon*), and swelling of the scrotal sac, known as hydrocele. With the former, any person who has lived in the districts east and north-east of Allahabad, is only too familiar.

In addition to these localized swellings and inflammations, however, which occur in a comparatively small proportion of falarial subjects, there are many less evident troubles which are probably attributable to the elaboration of a mild poison or ' toxin ' that is given off by the females at the times when millions of their little embryos—the microfilariae—are born and distributed throughout the blood stream of the affected person. Repeated attacks of chills and fever, periodic headaches, general aches and pains, malaise (*susti*) and nervousness are some of the complaints made by persons who are found to be harbouring the adult worms and their numerous off-spring. And these symptoms may exist, with or without the more prominent signs of hydrocele, elephantiasis, fugitive swellings and abscesses in the muscles, and fleeting red inflammations of the skin.

There is one interesting and strange phenomenon connected with the life history of the little embryos, which is intimately associated with the question of diagnosis, and that is that they are usually to be found in the peripheral blood—the blood taken from the skin—at night only. In the day time they hide away in the deep vessels of the chest. So far no adequate explanation has been given of this peculiar periodicity. At about 6 p. m. the embryos begin to appear in the blood taken from the finger or ear, and the number steadily increases till 12 or 1 at night ; then the tide ebbs, and by 9 a. m. few can be found. So that as a rule in order to make a definite diagnosis the patient's blood has to be taken at mid-night, after he has slept for a couple of hours. This imposes a slight technical difficulty, which perhaps more than anything else has been

responsible for the professional and popular ignorance with regard to this prevalent disease. However, during the past three years we have persuaded about 3,000 patients to bring in specimens of their 'night-blood', and 10 per cent were found to contain microfilariae. A number of these were students residing in the hostels; and, because of the risk of infecting others, they were asked to take rooms elsewhere. In a recent survey of the members of the first form 22.5 per cent of those examined had defects of the generative organs—low-grade inflammations of the testicle, its surrounding envelope, or of the spermatic cord. It is our conviction that a certain, at present indeterminable, proportion of these defects are due to the lodgment of filariae.

How is this disease carried from one person to another? By the female mosquito of the *Culex fatigans* species, chiefly. She sucks up the little microfilariae in her meal of blood from some victim of the disease. These go through a cycle of development in her body, and after 15 or 20 days are ready for their new host—some healthy unsuspecting individual—or even their former host, the patient himself. A number of the embryos collect just behind the delicate membrane under the mosquito's 'chin', and when she stings, instead of passing down the proboscis (sucking organ) they break through the membrane, land on their victim, wriggle through unbroken skin in the vicinity of the puncture and reach a lymphatic vessel. Up this they squirm to the nearest filtering station (*gilti*); there they grow to maturity, block the lymph vessels and in their turn produce swarms of embryos, incidentally too, discomfort and ill-health for their host.

How can these parasites and their teeming brood be dislodged once they have gained entrance to the body? Unfortunately, although scores of investigators are working on the problem in various parts of the world, as yet no specific has been evolved which will eradicate the filarial worm. However, intravenous (given into the vein) injections of some of the salts of antimony seem to have a deleterious effect on the embryos, and a course of such injections apparently gives many patients relief from their most trying symptoms. Needless to say, surgery is the only thing which will rid a patient of hydrocele and some of the other more evident manifestations, though it does not eradicate the cause.

Far more important for us, however, than the question of treatment is that of prevention. Since filariasis is transmitted by one of our commonest species of mosquitoes, we have still another argument in favour of carrying out those measures of personal and community hygiene which will rid us of these pests, or at least prevent us from being bitten by them.

1. As far as practicable, abolish all bodies of water—large or small—and pour a little oil (one teaspoonful of kerosene oil to

each square yard of the surface), regularly, on that which is not needed for drinking purposes, and which cannot be abolished.

2. Use a mosquito net all the year round.
3. Should a member of the family have filariasis, give him a present of a mosquito net and urge him to use it, so that he will not infect the household herd of mosquitoes, and through them the other members of the family.
4. Do not keep household servants who have filariasis. If you suspect a servant of having the disease, make arrangements to have his night blood examined.
5. Do not live in a house with a filarial subject longer than you have to.
6. When you finally choose your place of abode, settle to the west of Allahabad.

### **"THIRD CLASS RAILWAY COMPARTMENT."**

If the element of time is not taken into account, many will prefer a journey by bullock cart to a third class railway journey. A man like Mahatma Gandhi who could easily put up with the dirt and discomforts of the African and the Indian jails has often moaned in the newspaper columns at the obnoxious state of these compartments. Even the Railway authorities, could not choose a better name than 'Third class' in spite of their inclinations to the contrary. Correctly speaking, there is no numerical phrase, however degrading, to reflect their true nature. If their comfort, and neatness is kept in view they may be regarded as the miniatures of hell.

Surely, they can be compared either with the 'Black Hole' of Calcutta; or with the abode of black souls in heaven. The logicians will at once say that 'comfort', and 'compartment' are two contradictory terms with no possibility of co-existence. If one is true, the other will be necessarily false. The scientists in their turn will compare these two with the different poles of a magnet where there is always repulsion. There is choice between rest, and such railway journey. We can choose any, we cannot have both. The sacrifice of one is necessary for the gain of the other.

More than half of the compartment seems to have been bought by the fat, flesh-flowing, pot-bellied gentlemen. All the twenty-four hours are the rest hours in their programme of the journey. In most cases an unfortunate pillow will be seen being smothered under their weighty heads which is tossed disconsolately from one side to the other on account of the harassing flies which remain buzzing in all their sweetness round. Their fleshy cheeks along which a line of fine spittle has been constantly trickling down. While

the hands are busy in brushing off these unwelcome guests, the legs are stretched to their full length unmindful of the annoyance of the fellow passenger sitting by.

Fortunately, where such elements are lacking they are more than compensated by the presence of a number of disease-worn patients. The sight reminds us of the rooms of some busy dispensary. We can easily put up with the annoyances caused by the ever moving, dirt-laden feet of the sleeping passenger by keeping our coats, and *dhoties* a little away from him; but probably—no, certainly, we cannot overlook a man who is ready to cough at our face, and send some of his patent asthma germs in our lungs, and heart. However, we have to do it. Such is our poverty. Such is our adversity.

When these calamities are no more, it must not be supposed that the *jap* will remain unfulfilled. There will be fresh sources at hand to save us from the trouble of taking a nap. There may be someone without a ticket trying to avoid the subtle, and searching glance of the T. T. I., while keeping others busy in giving their uninvited opinions in the selection of the most satisfactory hiding place with perfect certainty.

If he is unfortunately caught, the scene becomes painful to some, heart-rending to many, and interesting to many more. Some fix their glance at his wry face, tapering unnaturally to a point like Cape Comorin on the map of India. The remaining majority buries the inspector in a sea of eyes; while to the person concerned, he becomes the true incarnate of the Saviour Himself.

There are some other points also which cannot be ignored. The third class is the hunting ground of the disguised fakirs, pickpockets, and the light-fingered gentry. It is the market place for quacks. Subscription Collectors of the cow-saving, and similar other funds also seem to have strong fascination for it. Thus it cannot be said to be devoid of admirers. There are people who will lose their occupation, and probably die of starvation, if there is no third class. Many will not find digestive powder for their stomachs, hair-growing oils for their heads, and health-destroying soap for their skin. Many a receipt-book of cow-saving, and Lala Lajpat Roy's funds will remain unopened, untorn, and unsigned. And many a guardian will get fewer opportunities, comparatively, to sign the money-order forms in acknowledgment of the receipts of money sent by their wards employed in the railway service.

The instances quoted here are, however, of every day occurrence. There is a generalistic touch about them all. The sight seen at special occasions like *Kumbh* is still more picturesque. In a moment the compartments will be full to the point of suffocation. If it is winter, one could do well without any clothing with only trouble that at the end, even the fairest clothes will not be free from the

migrations of the body louse. If it is summer, one will be actually facing death. You will be dejected, rejected, and disappointed in your request, and attempt to get to the windows. At your destination, you will be half-sick,—nay, half dead actually.

Such is the lot of our third class. The evil can be remedied if the railway reformers abandon their tortoise, and caterpillar speed in the matter of reformation.

SHRI NARAYAN SINGH,

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### THE PLACE OF CIVICS IN OUR COLLEGE CURRICULUM.

It has been felt for sometime that Civics should be introduced in our College curriculum and I have been asked to write something about Civics as to its aims and objects and the need for its inclusion in the curriculum of the College.

#### THE PRIMITIVE SITUATION.

In early times, the human race was broken up into innumerable small tribes. Each had little or no connection with its neighbours. Owing to the severe limitation upon the food supply and other necessities, and to the tendency within tribes to expand, each tribe was usually hostile to neighbouring tribes. The rightful attitude of an individual towards members of an alien group was therefore anti-social, hostile and destructive. This exercise of anti-social attitude toward the alien was as necessary and as virtuous as the exercise of the social attitudes toward members of his own group.

Continuing existance of the tribes demanded considerable social solidarity. In the common struggles with the enemy and with the hostile forces of nature, each member of the tribe was expected to co-operate fully with the other members. He must restrain his anti-social passions and adjust his efforts to promote the tribal welfare. This group cohesion and social virtues were indispensable.

In his relations to other individuals, conditions forced upon the primitive man two standards of conduct, two sets of attitude, two sets of virtues. The good citizen of the tribe was the one who most vigorously exercised the social virtues toward the members of his tribe and who most violently exercised the anti-social virtues toward the members of the alien tribes.

#### THE MODERN SITUATION.

As a result of the long—continued group struggle of the primitive days, the weaker tribes disappeared and the stronger tribes grew fewer in numbers and larger in population and territorial area. This

process has continued down to the present day until there now exists over the habitable world only some forty or fifty independent national groups. Within the larger nation, no less than in primitive days, there still remains the need of inner solidarity and the exercise of social virtues. Toward the alien nations, however, in the degree they are felt to be alien, one is still expected to employ the anti-social attitudes. As social groups grow large territorially, they break up along functional lines into small groups again : commercial, manufacturing, agricultural, religious, political, professional and others. Human nature is so made that without thought we adopt the social attitudes toward members of our own social group : our own political party, our own religious group, commercial organization, club, trade union, employer's union, college or other organization to which we may belong. In the same natural way, without taking thought, we adopt the extra-group attitudes toward those of other parties : the opposite political party, other financial, commercial or manufacturing organizations, other religious groups, the rival college, etc.

#### WHAT IS PATRIOTISM THEN ?

Patriotism we say is a characteristic of a good citizen. But in our present state of world-division into racial, social, religious and national boundaries, there are two types of patriotism wholly different and both considered necessary for national welfare. There is the desire to serve one's own national group by restraining or injuring or even if necessary destroying alien groups. It is the aroused anti-social spirit. The nations have institutionalized their anti-social tendencies. They have developed laws, traditions, public opinion, military technique, organizations, training, weapons and other appliances for destroying aliens. And through newspapers, schools, churches and public platforms they make and keep all people fully conscious of their anti-social duties, powers and responsibilities.

But let us turn to the other and more agreeable side of this social process. The national groups not only institutionalize the spirit of world-division for their outside relations ; but also build stable national institutions upon intra-social impulses of mankind in co-operation. For promoting the welfare of the group within, the more advanced nations have been providing and developing the humanitarian institutions necessary to a superb state of civilization. They have been building schools and churches ; fostering within their boundaries the reign of intelligence and good-will. They have been providing hospitals for the sick, systematic state care for the weak, pensions for the aged and the incapacitated, workmen's compensation for the injured in industry, protection of women and children from industrial exploitation, eight hour laws for the workmen, the enforcement of sanitary living and working conditions and a host of other human-welfare measures. And they have zealously promoted in a thousand ways those social institutions which perform for a people the basic intra-group services :

industry, commerce, transportation, mining, agriculture, professional service, etc. And press and schools and churches diligently foster this internal socialization ; and the awakening of a sensitive social consciousness that is keenly cognizant of intra-group obligations.

This is the right kind of patriotism—the aroused spirit of intra-group service. It is the desire to serve one's national group by promoting in every possible way those internal social adjustments and actions that make in maximum degree for the general national welfare. Instead of its being hatred of the enemy as in the other type, it is love of one's people, and of all of one's people ; and positive. This type of patriotism is in need of great emphasis. Civic training should develop this type of social spirit attitude and sense of responsibility.

#### INDIAN SOCIAL SITUATION.

India's contact with the rest of the world during the last century has resulted in the social disintegration of Indian culture. The diffusion of non-material cultural elements from the Occident due to racial, social, political, religious and educational contacts and the rapid growth of material culture due to the introduction of Industrialism from the West has led to social disorganization and maladjustment. It has resulted in the breakdown of the caste system, imposition of Western education with resulting depreciation of Indian cultural heritage, breaking up of joint family life, disorganizing of village *panchayats*, social unrest, Hindu-Moslem tension, displacement of handicrafts and cottage industries by machinery and factories, high prices, labour strikes and unemployment.

Out of this social unrest has emerged the sentiment of Nationality. The steady impact of alien ideas on an ancient civilization, the more or less imperfect assimilation of these ideas by the few, the dread and resentment of them by those whose traditional ascendancy they threaten, the disintegration of the old beliefs, and then again their aggressive revival, the careless diffusion of an artificial system of education, based none too firmly on mere intellectualism and bereft of all moral or religious sanction, the application of Western theories of administration and jurisprudence, the play of modern economic forces upon primitive conditions of industry and trade, the constant and unconscious but inevitable friction between subject races and their alien rulers—all these and many other conflicting influences have produced Indian nationalism. All these social contracts and conflicts with the West have engendered in India the spirit and attitude called "Nationalism" and have crystallized into the Nationalistic movement.

The outcome of these social contacts is that the sentiments and attitudes of the people are being profoundly changed. This social unrest has gained momentum till to-day it has become one of the strongest social forces in the life and thought of India, with a definite

program me for the reconstruction of Indian culture. The most important aspect of this social movement is that the desires and wishes which act as the spring and give direction to the movement are resulting in new attitudes, setting up new loyalties and creating new organizations of group activities, which means Progress. Attempts to mediate the conflict seem to constitute movements for reorganization. Such reawakened consciousness is truly renaissance of India. These new attitudes are expressing themselves in behaviour Patterns which make the nationalistic movement creative and constructive. We see it at work in political reforms, economic reconstruction, social reforms, educational reconstruction and various cultural movements that are taking place in all the provinces. A new spirit is certainly stirring modern India which is trying to rebuild Indian culture.

#### EDUCATION AS A MEANS TO BUILD INDIAN CULTURE.

It is being increasingly recognized with the growth of democratic ideas and practices that the basis of effective nationality is not racial homogeneity, religious unity or a common language. The fundamental basis is recognized to be a common culture—a community of ideas, traditions and institutions accurately indicated by the German word Kulture. Moreover, an additional discovery is being made that this common culture, unlike race, is an artificial product. It can be manufactured. The process of manufacture is Education. Hence the great need of a national system of education.

Education is coming to be conceived of as a group process which conforms to certain principles which are operative in human society. It aims to build up national culture and has therefore distinct objectives in view. The culture of any land centers about six interests : health, family, industry, recreation, citizenship and religion. Through a balanced participation in all these six fields of activity the nature of the individual finds fulfilment and then through the gradual perfecting of these interests, the nation moves onward. Hence an education that is related to National life and needs must introduce men to these activities.

#### OBJECTIVES OF EDUCATION.

In order to determine the main objectives that should guide education in a democracy, it is necessary to analyze the activities of the individual. Normally a man must be a member of a family, of a vocational group and a citizen of a nation. Every individual should have a margin of time for the cultivation of personal and social interests. To discharge the duties of life and to benefit from leisure one must have good health. There are various processes such as reading, writing, arithmetic and written and oral expression that are needed as tools in the affairs of life. The realization of all these objectives is dependent upon ethical character.

Therefore the following should be regarded as main objectives of a national system of education :—

1. Command of fundamental processes.
2. Health.
3. Worth home membership.
4. Vocation.
5. Worthy use of leisure.
6. Citizenship.
7. Ethical character.

#### CIVIC EDUCATION.

We see therefore that training for citizenship should be an integral part of the curriculum of our educational institutions and increasing attention should be paid to it to develop a spirit of good citizenship and a sense of civic responsibility. The problems of our complex national life are the joint products of political, social and economic forces. No one can get a grasp of them if he lets his mind run on a single track. A well organized course in Civics will acquaint the student with the great institutions, relations and principles which dominate the life of the country and will help him to get a grasp of the national problems that confront India to-day. It would kindle social ideals and give insight into social conditions and develop love for social service. Civic education should develop in the individual those qualities whereby he will act well his part as a member of neighbourhood, town or city, and nation and give him a basis for understanding international problems. It would help the student to understand the aspirations and ideals of other nations so that there might be a wise and more sympathetic approach to international problems. The comprehension of the traditions, aspirations and ideals of Indian nation and loyalty to them would be a prominent aim of civic education so that he will feel responsibility, in co-operation with others, for keeping the nation true to its best inherited conceptions and ideals.

The following should be the main objectives of civic education :—

1. Training for civic responsibility, tasks and duties.
2. Intelligent attitude toward the political problems of the day.
3. Attitude of good will toward other creeds, races and nations.
4. Develop love for National Service.
5. Give a peep into the growth of social Institutions,
6. Preparation for a course in Political Science in the University.

## COURSE IN CIVICS.

A course in civics should consist of—(1) theory of civics, (2) Indian civics, (3) practical work in civics. The practical work will be in the nature of social and economic surveys supplied by the government and private agencies, excursion to civic centres like Municipal, District Board offices, Secretariat, Department of Education Office, Legislative and Executive Chambers, etc., etc.; and the drawing of maps, charts and diagrams and collection of statistics in connection with them.

The course in civics should be based on some such outline, concerning itself less with constitutional questions, but directing its attention more to social processes and meaning, duties and responsibilities of citizenship.

## INTRODUCTION.—What is Civics.

Relation of Civics to other branches of knowledge.

## Part I. Chapter 1.—Nature of Society.

- ,, 2.—Development of Social Institutions.
- ,, 3.—State in relation to Society.

## Part II. ,, 4.—Functions of State.

- ,, 5.—Structure of the Government.
- ,, 6.—Forms of the Government.

## Part III. ,, 7.—Meaning of Citizenship.

- ,, 8.—Relation of the Citizen to other social Institutions.
- ,, 9.—Responsibilities of citizenship.
- ,, 10.—World Citizenship.

## Part IV. ,, 11.—Structure of the Indian Government.

- ,, 12.—Working of the Indian Government.
- ,, 13.—Village *panchayats*, Municipalities and District Boards.

## Part V. ,, 14.—Ancient Indian Culture.

- ,, 15.—Contacts with the Occident.
- ,, 16.—Conflicts with the Occident.
- ,, 17.—Assimilation of Oriental and Occidental Cultures.
- ,, 18.—Indian Nationalism.

Some such course as outlined above would meet a vital need of the student community and would enable the college to make its contribution to the national life of the country by preparing intelligent, loyal and progressive citizens of the New India. We hope therefore, that the college would be able to introduce Civics in its curriculum from next year.

L. K. SHAH.

### Asoka's place in History.

"For eight and twenty years Asoka worked surely for the real needs of men. Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines and shines almost alone, a star. From the Volga to Japan his name is still honoured. China, Tibet and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory to day than have ever heard the names of Constantine or Charlemagne." H. G. Wells—The outlines of History, P. 212.

In order to judge the merits of Asoka we shall have to use different points of view. Let us first take the political point of view.

Asoka was the master of a vast empire. The famous Magadhan army, which had beaten back the renowned soldiers of Alexander was at his command. With an army like that he could have easily conquered the whole of the then known world. Kingdoms like Syria and Macedonia could make no opposition. But the remorse with which his humane heart was struck in the Kalinga War turned the course of his life—a desire for material conquests turned into one of spiritual, a wonderful ideal, Asoka placed before the so many conquerors of the world. The world would have been much better to-day, than it is, had other victors too realized the virtues underlying this supernatural course of conquest.

Now Asoka set to conquer the very hearts of men where resides the essence of humanity. In order to effect this religious conquest Asoka took steps. He appointed censors, whose duty it was to do good and promote happiness, to remove obstacles, to protect the old and the helpless and to regulate imprisonment and capital punishments. (Rock Edict 14). Asoka's works of practical piety are numerous. In Kingdoms, also besides his own, he established hospitals for men and cattle and appointed medical-men to take medicine to far off villages; wells were dug and inns made along roads, and many other things. (Pillar Edict 7). By doing all this Asoka put really an ideal before the rulers—"Their principal duty is to protect the subjects, to look after their comforts and troubles and not simply territorial aggrandisement. This is the true path of non-violent conquest. He won the sympathy and love of people through love and sympathy.

Our so many pages of history have been coloured with wars and battles fought for show of power and territorial conquests. We are acquainted with many rulers and conquerors but rare is a monarch like Asoka, who fought for the real evolution and progress of mankind. At the same time let there be no misunderstanding that this religious bent of Asoka was no drawback in his political concerns. He taught the people to fight through the difficulties of the world with the weapons of love and piety—never to abdicate the responsibilities and retire into a forest.

Leaving aside the political point of view, if we examine him from the religious point of view we find him still greater. Asoka had accepted Budhism and he could have used his tremendous military strength to promote its cause. Like so many European and Roman rulers he could easily have prosecuted other religionists and spread Budhism, but his humane heart did not allow it. In the tolerant eyes of the emperor every religion had to achieve the same goal; methods might be different. In his Rock Edict 12 he says "King Piyadarshi whom gods love wants that people following different religious should live together, because all of them want self-restraint and purity." He protected the Budhist and the Brahman alike. He never utilized the authority of an Emperor for the cause of Budhism. Whenever he wanted to do anything separately for Budhism, he placed in charge of his son the office, and put on Budhist robes and did whatever he liked. It is not the "Emperor Asoka" who spread Budhism all over the world, it is "Monk Asoka."

Asoka holds the same position in Budhism that St. Paul does in Christianity or Caliph Omar in Islam. It was the Great Asoka, not Buddha, who carried no doubt Buddha's mission of Equality, Brotherhood, Love and Ahinsa to every corner of the world.

The religion or the points of religion that Asoka spread can never be properly called "Budhism". That we are to know, was the keynote of all religions. Several times does Asoka say to subjects, our religion is that we should treat properly our slaves and servants, obey our father and mother, give alms to helpless friends, relatives, monks and the Brahmans, and that we should never kill an animal." (Rock Edict 11.)

"The progress of religion lies in the fact that people be kind, generous, truthful, pious and cheerful."

He clearly perceived that the above-said points of virtue were common to all religions and therefore as an Emperor he had a right to spread them. Thus he attempted to establish religious charity.

The private life of Asoka was equally pious. His notions of kindness and sympathy did not end where the boundaries of his empire ended; entire humanity had a share. All his attempts towards religious progress were peaceful and non-violent, to be carried through persuasion and teaching. The desire of worldly fame had no place

in his heart. Whatever he did, he did for the benefit of the people both in this world and the next.

Some historians have compared Asoka with Constantine, but let us quote the words of V. A. Smith who says, "Christianity when the emperor (Constantine) adopted it as the state creed was already a power throughout the Roman Empire, and Constantine's adherence was an act of submission to an irresistible force rather than one of patronage to an obscure sect. Budhism, on the contrary, when Asoka accorded to it his invaluable support, was but one of many sects struggling for existence and survival, and without any pretension to dictate imperial policy." We see that a world of difference lies between the motives of the two and hence Asoka's superiority.

Some writers compare Asoka with the Roman Emperor Marcus Aurelius. Undoubtedly he was a pious ruler, his ambitions were high. He was a learned man, and from the spiritual point of view he was a great man. But in spite of all this, he had little idea of tolerance. He treated Christianity in a most tortuous manner. His notions of virtue could not extend further than Rome. He never thought of treating all men alike. Christianity, and the frontier tribes of Rome, were like enemies to him. But for Asoka! He never dreamt of sectarian feelings. The boundaries of state did not find his universal love.

Most often, Asoka has been compared with Akbar. Akbar like Asoka was a tolerant king. Akbar had entered India as a conqueror, and not like an Indian. In that filthy atmosphere of religious-difference, Akbar rose high and treated Hindus and Muslims alike. He found truth in all religions.

But let us not forget that all his activities were backed up by political considerations. It is doubtful whether his ideas of religious tolerance were far from politics. In order to establish a strong empire in India, he did need the help of the Hindus. Moreover, when he saw that his religious views were spreading dissatisfaction among Muslims, he put an end to his discussions, etc. The spread of "Din Ilahi" was simply due to Akbars' love of personal greatness. Before Akbar, there was no pure ideal, before Asoka it was. On the other hand, Akbar's daily life was not so pious as that of Asoka. Indeed all questions of Hindu-Muslim unity would have finished, had Akbar's follower adopted his religious policy.

Several European historians have accorded much value to Alexander and Caesar. But can their conquests only make them great? Never, they have promoted the cause of brute force, which is never inducive humanity. It is Asoka and Asoka only who spend all his political and religious strength for the progress of humanity and none also.

RAM MURTI LAL,  
*III Form Arts.*

## THE CAMPUS BUILDINGS AND THEIR ABNORMAL CRACKS.

It is very pleasant to sleep on top of Princeton on a hot sultry night of summer. Before you really enter the realm of dreams two or three trains thunder over the Railway Bridge. The trains that enter into Allahabad from across the river afford a very pleasing sight. Many minutes before they are actually on the bridge they herald their approaching by a beam of blinding light coming from their powerful search lights.

But this is not all; when they are thundering over the bridge they give rise to vibrations which a new student amongst us took to be the lesser shocks of a big Earthquake somewhere in the vicinity of India, probably in Japan. Next day he was almost willing to come to blows to prove his statement correct, which to his utter disappointment was proved fallacious the following night.

Over eighty trains pass over the bridge every day and the Campus buildings are shaken because of the resultant vibrations almost thirty thousand times a year. No wonder they are subject to abnormal cracks.

A. K. BISWAS.

*IV. Form Arts.*

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## STUDENTS' CHRISTIAN ASSOCIATION CAMP.

(*Hardwar, 18th to 22nd October, 1930.*)

Hardwar, where the Students' Christian Association camp was held, is four hundred miles to the northwest of Allahabad. It is one of the holy places of Hindus. The meaning of the word 'Hardwar' is 'a gate to God'. It is situated on the bank of the Ganges. One sees the Siwalik hills to the northwest and the foot of the Himalayas to the northeast, as he stands on the bathing Ghat of Hardwar. The scenery is beautiful. The place is so solemn that one cannot but think of God. Two miles away from the city we had our combined camp of S. C. As. of the United Provinces and the Punjab.

Rev. Ralla Ram opened the camp meetings by welcoming students of different colleges. Students and professors, he said, should be God-intoxicated. He challenged students to get joy out of religion.

Then Rev. Chandulal of Simla, delivered addresses on "the presence of God" and "the secret of power". The first address can be summarised as follows. Our forefathers thought that God must be in nature and they worshipped it, and that is why they renounced the world and sat meditating on God. The Jews thought that their secret books contained God. This God is the God of history. The old idea of God changed with the appearance of Jesus Christ. Now-a-

days the presence of God can be felt through Church, the poor and lowly, and the Lord's Supper. Rev. Chaudulal in his secoud address said that there is no power in bodily strength, in dress, or in knowledge, but in personality. This personality can be obtained by losing oneself in service of mankind.

Mr. Holland of Agra, illustrated "citizenship in the Kingdom of God" by telling his life-story.

When he was thirteen, he went to Oxford to study. While he was at Oxford there was a great conflict in him between good and bad. He thought that he was defeated by Saten always in every battle. There was no real power to overcome evil. The Christ of New Testament was absent from his life. He attended the Keswick meetings, where he had to fight very hard. He came out as a successful watrior. Since then he decided to go on a Missionary enterprise. He trusted God and without any money in the bank he had educated his daughter. Though his wife was taken away from him after two years of marriage he never missed the presence of God.

Mr. S. K. Rudra of Allahabad, spoke on the Christian economic order. He said, "There is something wrong with the economic system of the present world. The capitalistic system does not work smoothly." He suggested that only love between man and man will solve the problem.

Dr. Stanley Jones of Sitapore spoke on 'conversion'. According to him there are two kinds of conversions, vertical and horizontal, *i. e.*, when God comes into one's life and becomes the centre of it, it is called vertical conversion; while when a man merely changes his "labels", it is called horizontal. Further he spoke on "The present political situation and Christian Indians". In his speech he gave a death blow to the idea of communalism. He summarized the present movement in the following words:—"The struggle for independence led by the Americans was of a brutal kind. The method of Mahatma Gandhi is of a higher kind. There is a method which is called the New Testament Method, *viz.*, love."

The Burma Gospel team added to the joy of our Camp. They came to our Camp with something which was guiding them on. They shared their experience with us. Some of their stories moved us and set us thinking very hard on our life.

Dr. Stanley Jones led the Round Table Conference where we all shared our religious experience. The hour was very solemn and quiet. We felt the presence of God there.

After this, the party went to visit some places of interest. Rhishikesh was visited. This place is also on the bank of the Ganges, where the flow of the current is very strong Luxman

Zoola is a suspension bridge two miles away from Rishikesh. It is a fine piece of engineering. In this place we saw a number of pilgrims worshiping the holy Ganges. We talked with some of the sages of India. They narrated various interesting stories of the place. Another place we visited was Gurukul, run by the Arya Samaj. It is one of the best institutions of India, where every kind of modern science is taught through the medium of the vernacular. Some of the students speak Sanskrit as fluently as one speaks his mother tongue.

It is difficult to express the joy the camp gave us and we want every body to share it.

H. G. RUDHIKAR.

*A delegate from E. C. C.*

### BURMA COMES TO ALLAHABAD.

Yes, Burma came to Allahabad in the persons of twelve young Burmese teachers and students, six ladies and six men, and two American missionaries to Burma ; they came as a "Gospel team" to share with us what Christ has meant, and is meaning, to them. Burma came to Allahabad, and much else besides : joy—that deepest and most abiding of all joys, fellowship with God and devotion to His service—and vitality and music and wholesomeness generally. What abounding energy they had. From early morning till late at night they were speaking at meetings or giving concerts or playing basketball, and they did everything enthusiastically and yet never seemed tired. How they could sing. Their music is contagious, for it is no uncommon thing now to hear groups on the campus singing, "I am climbing Jacob's ladder" or "Brothers, you ought to have been there."

Arriving here from Lucknow early Sunday morning, the 26th of October, our friends had scarcely time to change clothes and drink a cup of tea before they were called upon to participate in church services, some at Katra and the rest at Jumna. At one o'clock there began an all-afternoon "Retreat" of Christian students of Allahabad. The Burmans soon had us all singing lustily, and the good start thus given to the proceedings continued right up to five o'clock, when there was an intermission of half an hour till the evening worship hour in the Jumna Church.

The Assembly periods on Monday and Tuesday were given over to the Burmans. Students and staff alike, even those who are not familiar with occidental music, were captivated by the singing of the group, which was followed by an introduction of the members of the group to our student body. Throughout their stay we failed to master the pronunciation of their Burmese names, but we were quickly

addressing them as Peter, John, Chhota Bhai, and so forth. Each day two members of the group gave short talks, telling how Christ had come into their lives and what difference that coming of Christ had made to them. There was power not only in the simple directness and evident sincerity of their spoken message, but also in their manner of life while they were among us.

The ladies of the group spent most of their time at the Wanamaker Girls' High School, but they were here at the College for the Retreat on Sunday, for a concert Monday evening, and for a pageant Tuesday evening. To see young ladies and young men mingling naturally, happily and cleanly in work and play was a new experience for most of us. May the time come soon when such a thing will be possible right here in Allahabad.

Tooker Hall was filled to capacity for the concert on Monday evening. The Burmans showed themselves adepts at instrumental as well as vocal music, and their humorous action songs delighted the audience. Tooker Hall was packed again Tuesday evening for the pageant, which was the least effective feature of the programme of the Burmans.

After the pageant the Burmans were guests of the Christian students at dinner. Although our visitors had held a meeting at Muir Hostel at eight in the morning, at the Agricultural Institute at half past ten, at the Katra Boys' School at noon, and here at the College at a quarter past one, in addition to the pageant, and had been to an "At home" and played tennis and badminton, they were still as lively as new tennis balls and enlivened the dinner with songs and stories. The dinner party had to be brought to a close all too soon to enable our friends to catch the train for Calcutta, whence they were to sail back to Burma.

The visit of this group from Burma has done us a great deal of good, and with our expression of gratitude to them there goes a hearty invitation to come again.

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#### ECONOMIC STUDENTS' ASSOCIATION'S ANNUAL REPORT. (1929—30.)

This Association has been in existence for the last three years. To raise its standards has been the burning desire of the members of the staff concerned: and I am glad to report that their noble efforts have been to some extent crowned with success. Every year has seen it improved, every session has seen the number of its members increasing, and every one has loved it and admired it. It need not be said that this association has attracted to its bosom far

more members than any other in the college; and this is proof of the universal admiration and attraction which it commands.

The economic improvement has not been the only point kept in view by the association. True it is, that this has been the primary cause for its foundation; but it has unceasingly tried to promote the spirit of love, fellow-feeling and sacrifice among the students. So long as we do not live, move and have our being together, we can't successfully inculcate these qualities. Hence the association has often moved in a body wherever it has gone; and wherever it has gone, it has tried to study among other things the existing condition of the people of the place and has tried to remedy the standing evils.

Unfortunately the last year saw an ebb in our activities for obvious reasons. The constant changes in the staff hindered our work, and we could not proceed at regular speed.

We had to say an unpleasant good-bye to our capable Professor, Saraswati Prasad, who had been serving temporarily in the University for the last four years, at the beginning of the session as he left us to join the University.

Professor Bhatty was unable to give as much time as usual to our work on account of the lamented death of his child and his elder brother. In April we had to say farewell to our ever kind Professor Maclay, who went to America to join the sweet circle of friends and family there.

Thus circumstances combined to force a lull in our activities, yet to say we went nowhere will be as wrong as to say we went to Calcutta, Bombay and Madras. In spite of all the obstacles and stumbling blocks mentioned above, we saw the Agricultural Institute, the Electric Workshop, and the Sewage Pumping station. The workings of science every where impressed us, and what we saw at the Agricultural Institute greatly enriched our knowledge of sowing, manuring, harvesting and cattle-breeding. At the end of the session we went to Siwait for the study of village and family budgets.

The turmoil and upheaval of the country which affected us greatly in the form of picketing seemed to put an end to this year's life of the association. Since picketing stopped, the association has resumed its work in all sincerity and earnestness. It paid a visit to the Leather Works of Cawnpore and the Railway Workshop and the Paper Mills of Lucknow; also the Elgin Mills, Textile School, Dyeing School and Currency Office.

In order to encourage the members, the association gives prizes to the students who do good work.

Last year three prizes were awarded —

1. Mr. Kunj Behari Lal got the scholarship of excellence.
2. Mr. Sri Ram got the prize for his practical work.
3. Mr. Mustafa Husain, an old member of the society, awarded a medal which was given to Mr. Kunj Behari Lal. He will again this year give a medal.

The Association has decided to give a prize this year to the student who stands first in the Economic Essay contest which will be held shortly. As in previous years a prize will also be given to the student who produces the most satisfactory budget. It is a sad confession, yet I must say that the financial position of the association is not as it ought to be. There being no established fund, it becomes very difficult to meet financial emergencies. It is a great drawback and ought to be overcome.

Lastly we thank those who have newly joined us in the form of staff and students, and hope that they will strain every nerve to make the association a success. While giving our heart-felt congratulation to our friends who passed the Intermediate Board Examination last year, we sympathise most sincerely with our brothers, who in spite of all their efforts, could not pass the boundary of college life.

The Association thanks last year's staff, *i. e.*, Professor Saraswati Prasad, Professor E. C. Bhatty and Professor M. W. Maclay for their useful instruction and proper guidance. It thanks the new year's professors, too, specially Mr. Chatterji, who has newly honoured our college.

We assure Professor Saraswati Prasad and Professor M. W. Maclay that wherever they may be our love and admiration for them will ever burn with the same steady flame. In return we request them to preserve a corner in their magnanimous hearts for ourselves also.

"Joyous be the songs around them flowing,  
Pure be the place where they may be going  
This is our hope for them  
This is our prayer for them".

(Sd.) C. H. RICE,  
*Principal.*

RAM NARAIN SAXENA,  
*Secretary.*

### **Dr. Dudgeon, Ph. D.**

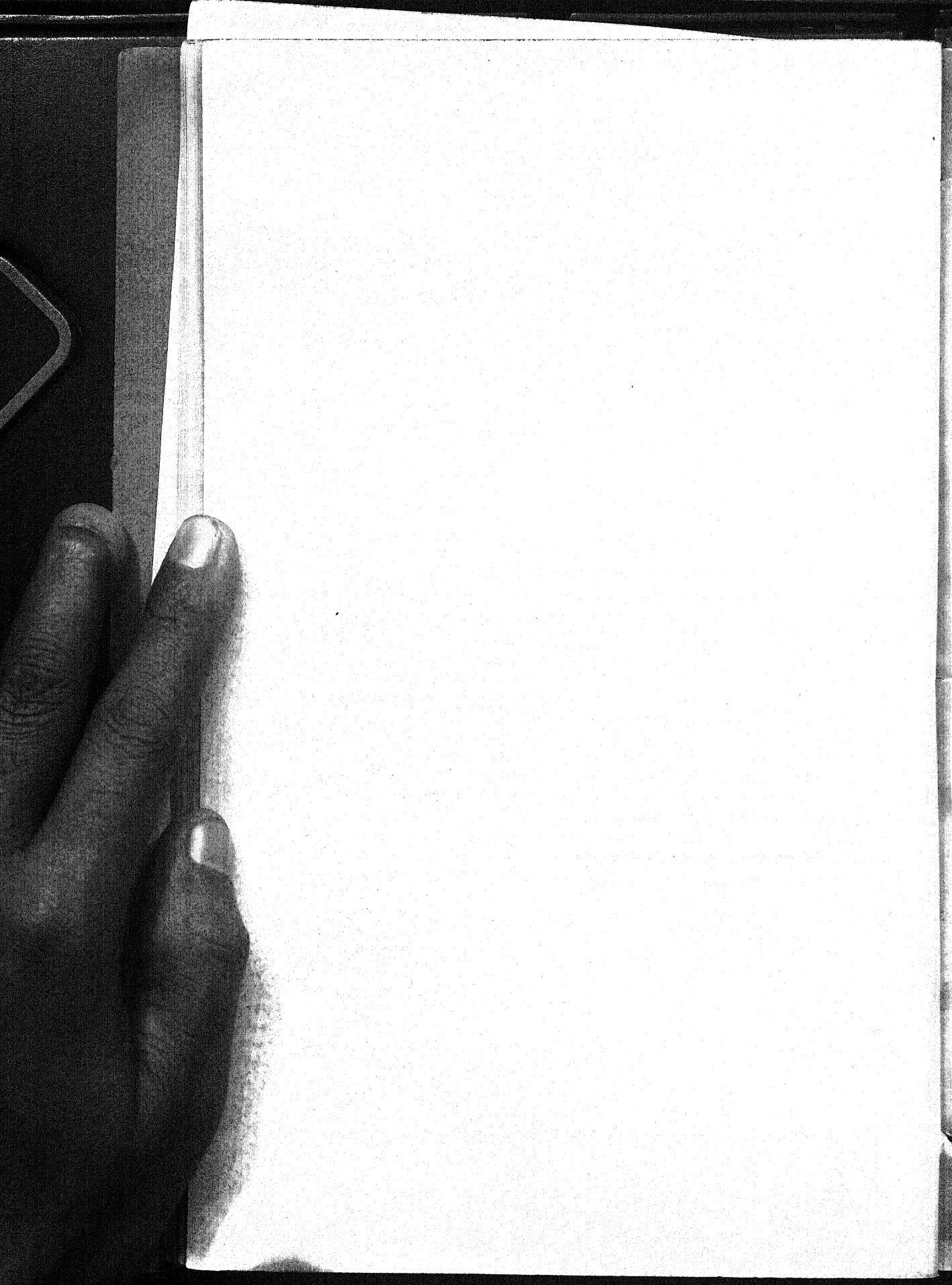
The Staff of Ewing Christian College desires to place on record their great appreciation of the services rendered by Dr. Winfield Dudgeon as Acting Principal from November, 1928 to October, 1930. When, on the sudden death of Dr. C. A. R. Janvier, the Board of Directors, requested Dr. Dudgeon to act as Principal, the Staff heartily concurred in the Board's selection, and events have fully vindicated their confidence in Dr. Dudgeon as a wise leader, an untiring worker and a sympathetic adviser.



Dr. Dudgeon was called on to assume responsibility without the advantage of having had administrative matters turned over to him by his predecessor; the necessity of discovering for himself methods of procedure, financial arrangements and many other matters was a heavy burden which Dr. Dudgeon shouldered and carried successfully.

Perhaps the College has never gone through a more critical period than the present. The attempt made in August, as a part of the boycott campaign, to close the College caused great anxiety; it was a time calling for wisdom, calm judgment and the mean between severity and softness, and the Staff believe that it was Dr. Dudgeon's exhibition of these qualities that enabled the College to weather the storm.

The Staff count it an honour and a pleasure to have worked under the leadership of Dr. Dudgeon and take this opportunity of thanking him for his efforts on behalf of the College and for his unfailing friendship.



## THE PHYSICS STUDENTS' ASSOCIATION.

One must admit that the silkworm that spins and the butterfly that floats on the air represent two different stages of existence, contrary to each other. The silkworm seems to have a cash value credited in its favour somewhere in Nature's counting department—may be according to the task its performs, while butterfly is irresponsible. It floats hither and thither and practically does nothing. Our P. S. A. is like a silk-worm. We create fresh fields and pastures new. Work like Herclubs and suck good out of every thing as weasel sucks its eggs.

This year also as usual, in a general meeting held in September, following office bearers were elected. The programme of that day consisted of a Violin Solo and Cinematograph show—(Thanks to Mr. D. Dutt, Mr. H. B. Ghosh).

Prof. R. K. Sharma, M. Sc., *President.*

„ P. K. Sur, M. Sc., *Treasurer.*

Mr. S. D. Verma, *General Secretary.*

„ K. M. Garg, Radio Section.

„ L. P. Bhargava, Photo. Section.

„ H. C. Arora, Ash. Section.

Messrs. R. N. Mathur, Jagdish Saran Agrawal, Tej Pratap Bahadur Singh, S. B. Roy—Class Representatives.

This term all the energies and time were devoted to arranging a trip with some sister associations, mainly Chemical Society, Biological Union, Geographical Club, etc. The trip was arranged to Calcutta, Jamshedpur, Shantiniketan, Raniganj, etc. The trip was of thrilling interest to all of us and mostly to science students. The account of the trip appears elsewhere.

On Monday, the 17th November, a meeting was held to congratulate Dr. Sir C. V. Raman, on his winning the Nobel prize in Physics. A very successful lecture was delivered with experiments, by Prof. R. S. Sharma, M. A., M. Sc., late professor of Physics in B. N. S. D. College, Cawnpore. Dr. C. H. Rice, Ph. D. presided and gave a very humourous and appreciative speech. The activities of P. S. A. are mainly divided into Photographic Club and Radio Club.

### RADIO CLUB, P. S. A.

Much enthusiasm prevails in the Radio Club members. About 30 students are working. Some are practising reception while some are trying to make their own set. Materials of about Rs. 100 have been purchased. We hope to do good work this year. In our trip to Calcutta, we visited Radio Studio and Radio Broad casting company.

We had a very happy evening in Science College, where some research scholars received the local station for us. Many instructive experiments were shown. The tour was really beneficial for radio students.

#### PHOTOGRAPHIC CLUB, P. S. A.

Our members had a very busy time during the Scientific Tour the association organized. Since our return our dark room has been packed to its capacity by members. On the 24th of November, we had a meeting of our Club in which a graphic account of the excursion was given us by members, plentifully illustrated with beautiful 'snaps' from Calcutta, Shantiniketan and other places that we visited. Our membership is very large and we are fortunate in securing enthusiastic 'group-leaders' with whom the members are making good progress. We very badly need a good-sized camera of our own.

#### GENERAL SECRETARY, P. S. A.

### EWING CHRISTIAN COLLEGE ABROAD.

We sometimes think of our college as so many buildings placed upon so many acres of ground. But the college is not made up simply of buildings and grounds, but of *men*. And not merely of the 850 students and fifty teachers who are here at present, but of all those who ever were here co-operating in this life and service.

If this Greater College in India could be visualised it would be found in every province, and in hundreds of cities, towns and villages. I often think that on Old Boys' Day if every person in India or outside who ever lived as student or teacher in this college could gather here or be connected by wireless to the group of old comrades here, what an immense and far-flung company it would be. And how the common memories and common ideals of our Ewing Christian College life would bind us together. I hope that our Alumni records will furnish material for an early article on the Greater College in India.

Some of our experiences during furlough have shown us that the college has even a larger body and a larger entity than I have suggested above. We may call it Ewing Christian College Abroad.

In America it was a delight to have Prof. Malvea as guest in the old home. Mr. Malvea has combined with a heavy schedule of study in Ohio State University a program of frequent speaking before Churches, societies, and guilds, and has established a reputation as a very able and popular speaker.

Dr. W. E. Weld, for years Professor of Economics here, is now Dean of the College of Men at Rochester University. A delightful

week as Dean Weld's guest in Rochester, and a view of the magnificent institution there developing, reminded us of Dr. and Mrs. Weld's loyalty to Ewing Christian College, and the large service into which our former colleagues have gone.

Prof. J. C. Manry and Dr. Joyce Edwards crossed our path at the International Congress of Psychologists held at Yale University. There for a week in the classic halls of old Eli Yale we found Ewing Christian College represented amongst the Universities of the world in the series of events and discussions of that congress. Dr. Manry, while on extended leave from India, is a professor in the State University of Iowa. Joyce Edwards, alumnus of Ewing Christian College, is now back in India on the staff of the Lucknow Christian College.

Dr. Stanley Hunter, valiant champion of the college in U. S. A., keeps fresh in memory and thought his years spent in Allahabad. At the General Assembly of the American Presbyterian Church, and at Mrs. Hunter's old home in Philadelphia, as well as in the great western university centre in California where he is now located, Dr. Hunter continues to uphold the interests of Ewing Christian College.

Prof. H. K. Kirkpatrick, in the department of English, Carnegie Institute of Technology at Pittsburgh; Malcolm Maclay in the Graduate Department of Columbia University; Dr. H. G. Kribs at Philadelphia in the Zoology Department of the University of Pennsylvania; Prof. C. D. Thompson living for a year in a suburb of the beautiful University city of Cleveland;—all these friends are sources of Ewing Christian College interest and influence.

Mr. F. D. Cogswell has recently sent out to our library a parcel of very attractive books as a gift and memento of happy days here. He is now occupying an important editorial post in connection with the foreign service department of American Churches. These whom I have mentioned we saw during furlough, and had personal opportunity of recalling and refreshing old Allahabad memories and connections.

There are others, too, Edwards, Avey, Blaisdell, Warburton, Kline. All these are former members of the Ewing College community whom many of you who read these pages will remember, and who continue to receive this magazine and keep in touch with the college here.

There is yet a wider circle of friends and participants who are watching us here, deeply interested in the work and progress of the college. I think of Dr. Arthur Ewing's brothers and their families, and his old class mates, and the many who learned to know and love him when he was building up the college here in the early

days. Then there are the hundreds of Dr. Janvier's friends particularly in Philadelphia and Princeton and throughout Pennsylvania, but widely scattered too over the whole of the U. S. A. Many of these have stood by with personal interest and prayer and help during these 28 years. Many of them we met while at home. Many are still generous friends of the college who have never ceased to bear a share of its work. I include in this group prominent visitors like Dr. McAfee and Dr. Timothy Stone and Dr. Speer whose memory of visits to us here and of speaking in our Assemblies are still fresh and powerful. One of these who never forgot his friendship for Dr. Janvier from old Princeton days, nor his vivid impression of the value of Ewing Christian College gained when he was a guest here, was Mr. Geo. Ingram. It was his desire to take up the honorary office of home representative of the college from this year when he had planned to retire from other active work. One of the sad experiences of our time at home was to receive the news of his death at Trenton a few months ago.

Let your eye roam across the map of the U. S. A., particularly in the north-east quarter of the country, and it will be hard for you to find places where the name of our college is not known. Old friends of Ewing Christian College are found in Detroit, Chicago, Minneapolis and Duluth; in St. Louis, Cincinnati, Cleveland and Pittsburgh; in Washington, Baltimore, Philadelphia and Boston.

One city in Ohio contains a dear old Christian College, our own alma mater, which has sent an unusual number of its alumni into foreign service in many countries. Several of our past and present professors and directors have been alumni of Wooster College, and always think of that college, which in many respects is much like Ewing Christian College, with loyal affection. We greatly appreciate the special interest of Wooster in Ewing Christian College, and are happy that the students there are hoping to continue and deepen this interest and relationship by sharing further in the personnel and support of this their sister institution across the seas.

I have not mentioned Mr. R. C. Roy, now at Chicago, whose arrival there was reported in our most recent letter from Prof. Arthur Compton, who is himself a staunch friend of the College. There are also Mr. Mitchell and Mr. A. W. Moore, members of our Board of Directors, now 'at home'. Nor has mention been made of the literally thousands of good friends old and new of the various members of the E. C. C. group, who have heard of and read of, and often thought of and prayed for our College. But enough has been said to make clear that the Greater College includes a 'great cloud of witnesses', and not only witnesses, but participants. A great and goodly company, here and abroad, whose sentiments of loyalty and service are stirred by the mention of the names of our founders and builders, and of Ewing Christian College, Allahabad.

C. H. R.

## ARMISTICE DAY, 1930.

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### AN ADDRESS DELIVERED IN TOOKER HALL.

At eleven o'clock on November the eleventh millions of people in many countries stand for two minutes in silent recollection of the day, now twelve years ago, when the Great War—the unending war as it seemed then—at last ended. The war had lasted four horrible years and for very many the armistice came too late for much rejoicing. My own best friend was killed by a stray shell a few days before and his mother has never recovered from the loss of her only son. To such as her the anniversary of November 11th is not a time for rejoicing over peace, but for suffering again the pains of war. And Europe is full of people like her, maimed in spirit or body by those hateful years.

But Indian students in 1930 cannot be expected to turn their thoughts back to sufferings endured while they were small children, and it is perhaps better for them to consider what is the lesson of the West's greatest failure—the Great War. Many people have described it as the great failure of Christianity, and certainly it is strange to find the followers of the Prince of Peace, of that same Jesus whose birth was to bring "Peace on earth, Goodwill among men," squirting poisonous gases at one another on Christian soil.

There is only one answer to this strange contradiction and that is G. K. Chesterton's: "Christianity has not failed: it has never yet been tried." The Great War is the great demonstration of what happens when countries base their politics on self-interest, greed and crooked diplomacy, as Europe, at any rate since the Middle Ages, has done. Europe has been Christian in name all these years but has decided to keep Christ's teaching as a guide for the life of the individual only and has discarded Christ as hopelessly idealistic and unpractical where international politics are concerned. But the wordly wisdom of the politicians has brought Europe to ruin, and now a wiser wisdom is required. Where is it to be found?

Our mistake has been that we have based our politics on a false, a clipped and faithless view of human nature. A peacock with clipped wings looks very beautiful and is probably quite happy so long as he lives on the smoothe green lawns of some wealthy protector's garden, but if hard days come and he is forced to look after himself in open jungle his rich feathers only attract enemies, and he dies because he cannot fly as nature intended him to do. Jesus tells us that human nature has wings. Love is its air; give it a chance to fly into its true element and all will be well, but clip its wings—act as if greed and revenge were the only motives of men—and the peacock of Civilisation perishes horribly.

The peacock has only one life, but the human race like another bird, the Phoenix, rises from its ashes and has another chance to learn from its failures. Perhaps it will be India's glory to help

the world to understand that problems cannot be solved by violence and suspicion. Perhaps we are so tragically stupid that we shall have to suffer an even more hideous war before we shall learn. But one day men will understand that there is only one basis for practical politics and that is a true understanding of the nature of men—that men of all nations are brothers and therefore every war is a family war, contrary to nature; that it is possible to appeal to the generous impulses of another nation, instead of threatening; that if another nation threatens it is better and wiser to overcome evil with good than to threaten in return.

And these things they will learn, and some are already learning, from the life and teaching of a man more practical than our politicians, Jesus Christ.

K. W. S. JARDINE.

### DEBATING SOCIETY.

One of our achievements this year has been the permanent establishment of two debating societies; one consisting of the hostellers and the other of the day scholars. The hosteller's group has been making progress by leaps and bounds. In spite of several obstacles, four meetings have been held quite successfully. In the beginning the students seemed rather reluctant to speak on the platform, but it is gratifying to note that now the secretary finds no difficulty in getting quite an adequate number of speakers. The major part of the success of this society is attributed to the efforts and efficient services of Prof. Uma Shankar Varma, to whom the society owes much. We are also greatly thankful to Dr. Dudgeon and Dr. Rice, the late and the new Principals of our Collge, for kindly coming to preside over our meetings and giving their valuable help and suggestions to us.

We welcome all those who want to become the members of this society, and to be benefitted by it. We also look up very anxiously to the staff, especially to the Engliah Staff, to help us in this work of ours.

C. S. BHANDARI, *Secretary.*

### ATHLETICS.

Though belated we published now the names of the office bearers, Games.

	Captains.	Staff Representatives.
Foot Ball	Mr. B. P. Dube	Mr. Sharma.
Hockey	Mr. A. D. Rozario	Mr. S. Bose.
Tennis	...	Mr. C. A. Hazlet.
Volley Ball	Mr. Nurul Haq	Mr. W. R. Wesley.
Basket Ball	Mr. S. C. Day	Mr. S. Sheets.
River Club	Mr. S. D. Varma	Pt. R. N. Misra.
Sports	...	Mr. C. Bhatty.
Assistant Secretary	...	Mr. H. W. Simon.
Secretary	...	Mr. N. K. Biswas.
President	...	Mr. N. B. Mitra.

## FOOT BALL.

We have had quite a successful season of this game one might day that it has made up for the deficiency of Volley Ball and other games of the season. The team won two trophies—Smith and Benod Behari Challenge Shield.

We congratulate the members of the team specially Beni Dube and Alexander D. Rozario who in the Forward and defence respectively were outstanding figures throughout the season.

No.	Against.	Result.	No.	Against.	Result.
1	I. A. O. C. ...	... 7 : 2	17	Dinapore Ind. Institute...	2 : 1
2	Christian Club...	... 8 : 2	18	Jumna School 'Y'	... 6 : 0
3	I. A. O. C. ...	... 8 : 1	19	Govt. Inter. College ..	5 : 0
4	Bakhshi Bazar Club	... 10 : 1	20	Hydri Club ...	... 1 : 4
5	Katra Y. M. C. A.	... 2 : 0	21	3rd Hussars (Lucknow)	2 : 10
6	Christian Club	... 3 : 1	22	J. P. Club, Dehra Dun ...	1 : 3
7	Ditto ...	... 2 : 3	23	Sporting Club	... 2 : 0
8	All'd. Y. M. A.	... 1 : 1	24	All'd. Y. M. A.	... 1 : 1
9	Govt. Inter. College	... 5 : 0	25	All'd. Y. M. A.	... 2 : 0
10	Moghal Sarai (English team)	2 : 2	26	Sporting Club	... 2 : 1
11	Muthiganj Club	... 5 : 1	27	All'd. Rangers	... 1 : 0
12	Hero Club ...	.. 8 : 0	28	Muthiganj Club	... 5 : 0
13	All'd University	... 0 : 1	29	Govt. Inter. College	... 4 : 0
14	Moghal Sarai (English team)	2 : 1			
15	Recreation Club, All'd.	... 1 : 0			99 : 36
16	Lucknow Ch. College	... 1 : 0			

29 Played—Won 21, Lost 5, Drawn 3.

## BASKETBALL.

Captain S. C. De and Staff-representative Sheets were confronted with a difficult task, so far as building a good College Team was concerned, for the loss of Mathura Dutt and Abdul Mabud from last year's team left vacancies for which there seemed to be no candidates of anything approaching their quality. However, developing five experts is not the main purpose of basketballs here in the College; the aim is to provide good exercise and good fun for as many students as possible, and in view of the increasing number of students playing basketball each year there would have been no reason to be downcast even if we had not had a good representative team this year.

The first match, a practice affair from which most of the regulars were absent, was with the Jumna Hostel and did not augur well for the College, as the Hostel won by a score of 16 to 6. The next match was with the Burmans who visited the College in October; our team was not in form and defeat seemed to be staring us in the face, but in the last few minutes the match was "pulled out of the fire", the College eventually winning by 20 to 18.

The first big match of the season was with Lucknow Christian College in Lucknow on November first. Our prospects did not seem bright, as Lucknow had defeated the Burmans decisively, whereas we had almost gone down before the Burmans. The first three quarters of the contest bore out the forebodings of the pessimists, for the Lucknow men out passed and out shot our fellows and held what seemed to be a safe lead. In the final quarter, however, our team came to life and gave such a good account of itself that, when the final whistle blew, the score was 14—14. It was not possible to have an over-time period, so the honours of the day were declared even.

Further improvement was shown by our team when on the 12th November it overwhelmed the Staff with a score of 26 to 6. Hari Charan De and Manzur Ali Khan were outstanding on the offensive, the former scoring six field goals and the latter four.

Plans are under way for an inter-class tournament on the knock-out system, the tournament to be concluded in December, and it is hoped to run an inter-class league through January and February.

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#### NOTES.

Mr. R. C. Roy is now located at 1223 East 51th St., Chicago, Illinois, U. S. A. We are taking the liberty of publishing some extracts from a recent letter from him: "I arrived here on the 29th of September after a long, but comfortable voyage. I have been admitted to the University of Chicago for the Master's Degree in History. It was a matter of surprise to me that more than ten thousands students were registered in two days without any disorder: everything was so well arranged beforehand that registration went on like clockwork. I was through with my admission within an hour.... ...I am extremely glad that I came to the University of Chicago. Everything appears to me to be well-organized, the students well-behaved, the campus beautiful and the buildings grand. Another thing that impresses me is the full use of the library by the students. You find hundreds of students reading books and taking down notes, and the place is perfectly quiet. As a graduate student I have been allotted a table in the library and I spend most of my time there. The library is open from 8 : 00 A. M. to 10 : 00 P. M..... You will be surprised to know that I have not yet been to a single movie show (SURPRISED ? We just can't believe it's true....The Editors). I find life so busy here that I have no time for light entertainments."

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Mr. Roy sent his "bahut salaams" to all his friends here.

The staff and the students of the Colledge extended a cordial welcome to Dr. and Mrs. C. H. Rice on the occasion of their arrival here. In spite of the heavy rainfall and the frequent flashes of lightning, which characterized the night of their arrival at the

Allahabad station, some members of the Staff did manage to receive them at the station platform itself.

Since the arrival of the new Principal, there has been many a function in his honour. The most successful was the one when the faculty members of the University and the local Colleges, along with some distinguished personages of the city, were invited. Such a gathering of eminent educationists has been very rare in the history of the College. And the presence of the Commissioner of the Allahabad Division and the Vice-Chancellor of the Allahabad University made the occasion all the more splendid.

The students, too, availed themselves of this opportunity of showing their keen devotion and unhesitating loyalty to the new Principal. The Kydganj hostel was the first to invite Dr. and Mrs. Rice to a dinner. The Rhea University Hostel soon followed suit. Dr. Rice, on his own part, greatly appreciated the idea underlying such functions and made no secret of his never-failing sympathy with, and abiding interest in, the students by accepting the invitations amidst his multifarious engagements

### THE PRINCIPAL.

At last he arrived, our long-expected philosopher-scientist Principal, Rev. Charles Herbert Rice, Ph. D. We welcomed him on the rainy, cold night of the twenty-sixth September. Though he comes to us from the United States Dr. Rice has back of him twenty years of teaching and administrative experience in India. We have reason to congratulate ourselves that the call to become the head of our College was sufficiently powerful to cause Dr. Rice to sever his long connection with Forman Christian College, and we do not wonder that our friends in Lahore are sad over their loss.

The following culled from an account of Dr. Rice's activities in Forman College may serve to warm both staff and students that our new Principal is ready to meet them in many friends : "He came as a teacher of biology...made a round of all the departments except the Oriental...was examiner in chemistry and philosophy and what not...taught philosophy to the higher classes.....was peacemaker between Milton and Spenser and the unfeeling M. A. English classes."

As a "glorified high school" we lack the field for his teaching abilities, but the wealth of experience gathered as the Vice-Principal and Acting Principal of Forman College will, we know, be our distinct gain. We have already grown familiar with his charming personality : students are already copying his inimitable smile.

The disciplinarian becomes a very likable person because of his sense of humour, and the tactician in his mild tolerance. The fame of Mrs. Rice as a hostess and friend has already spread, although she has scarce had time to get settled in her new home.

We welcome Dr. and Mrs. Rice with sincere joy.

### CHRISTMAS (Bara-din).

*By Hindu poet—late Satyen Dutt.*

*Fr. C. F. Andrews.*

"Great souled Christ, on this the blessed day of your birth, we who are not Christians bow before you. We love and worship you, we non-Christians, for with Asia you are bound with the ties of blood.

"We, the puny people of a great Country, are nailed to the cross of servitude. We look mutely up to you, hurt and wounded at every turn of our torture; the foreign ruler over us, the crown of thorns; our own social caste system the bed of spikes on which we lie.

"The world stand aghast at the earth hunger of Europe. Imperialism in the arms of mammon dances with unholy glee. The three witches—War Lust, Power Lust, Profit Lust—revel on the barren hearths of Europe holding their orgies.

"There is no room for thee in Europe. Come, Lord Christ, Come away! Take your stand in Asia—the land of Buddha, Kabir and Nanak. At the sight of you our sorrow-laden hearts will be lightened. O Teacher of Love, come down into our hearts and teach us to feel the sufferings of others, to serve the leper and the pariah with an all embracing love."

### CHRIST OF EVERYWHERE.

"Christ of Andes," Christ of Everywhere,  
Great Lover of the hills, the open air,  
And patient lover of impatient men,  
Who blindly strive and sin and strive again—  
Thou Living Word, larger than any creed,  
Thou Love Divine, uttered in human deed—  
Oh! teach the world, warring and wandering still,  
Thy way of Peace, the footpath of good will

HENRY VAN DYKE.

## हिन्दी-विभाग

वर्ष २१ } जिसको न निज भाषा तथा कालेज-इविं (ग) का ध्यान है। } संख्या २  
} वह बड़े नहीं, पशुतुल्य है, निर्जीव है, अज्ञान है॥

### “जीवन”

येरे छोटे से जीवन ! क्यों इतराता यौवन पर ।  
कौन जानता है इस जग में होता क्या पल पर ॥  
कुसुम कान्त कमनीय कलेवर क्षण में है कुम्हलाता ।  
उस पतंग की वृत्ति देख ले जो क्षण में जलजाता ॥  
हरी भरी लहलही लतायें क्या से क्या हो जातीं ।  
जीवन सौरभ व्यर्थ गँवाकर शीघ्र नष्ट हो जातीं ॥  
फिर क्यों मूर्ख भटकता फिरता जग के क्षणिक छुब्बों पर ।  
न्यौद्धावर कर दे अपने को मातृभूमि के चरणों पर॥

कमलाप्रसाद शुक्ल ।

### भिखारिण

(लेखक—श्याम सुन्दर लाल )

वह भिखारिण थी ? हाँ वह भिखारिण थी । परन्तु वह दूसरों की तरह न मांगती थी और न मुँह से कुछ बोलती थी । वह रुस की राजधानी मोस्को में दिन भर चक्कर काटती और जो कुछ मिल जाता उसी से अपनी कुधा पूर्ण करती । संध्या के समय पक्षीगण अपने घोंसलों की ओर लौटते परन्तु भिखारिण ? वह एक घने पेड़ के नीचे आ बैठती । लोग उसको भीख देते थे, कुछ शुद्ध हृदय से और कुछ किसी स्वार्थ से । जब वह किसी झुनसान मुहल्ले में पहुँच जाती, लोग उसकी ओर देखकर अश्लील शब्द बकते और अनुचित कटाक्ष करते परन्तु वह इन शब्दों की ओर से अपने ‘कान’ बन्द कर लेती और उन कटाक्षों की ओर से अपने ‘नेत्र’ ।

वह सुन्दर थी, सहनशील थी और नौजवान थी, इसी से कामुक उसे तङ्ग करते । परन्तु वह सब सहन करती । कमी २ वह सोचती “क्या इस संसार

मैं मेरे लिये दुःख ही दुःख है ? इस संसार रूपी अपार सागर में, जिना नौका के आ पड़ी हूँ, तो क्या इसे पार न कर सकूँगी ? ये लोग मुझे क्यों तंग करते हैं ? क्योंकि मैं भीख माँगती हूँ ?” पर वह भिखारिण थी स्वर्ग की रानी ।

सन्ध्या हो गई भिखारिण उसी पेड़ के नीचे आ बैठी । उसने पेड़ की छोटी २ लकड़ियाँ लेकर आग जलाई और एक मिट्टी की हाँड़ी में थोड़े से चावल उबलने को रख दिये । फिर वह अपना मुँह हथेली पर रख कर दूबते हुए सूर्य की ओर देखने लगी । उसके लम्बे केश उसके मुँह पर गिर रहे थे और वह अपने बड़े २ नेत्रों से दूबते हुये सूर्य की ओर देख रही थी । वह सोच रही थी “मनुष्य का भी जीवन दूबते हुये सूर्य के समान है, वह अपने जीवन में इसी तरह अपूर्व छुटा दिखलाकर दूब जाता है ।” थोड़ी देर में उसने थोड़ा सा नमक डाल कर चावल खाये और फिर वहीं बैठ कर ध्यान में मग्न हो गई । उधर से एक मनुष्य आ रहा था इसको बैठा देखकर ठहर गया और इसकी ओर एकटक होकर देखने लगा । भिखारिण उसी प्रकार बैठी थी । वह मनुष्य उसके पास आया और बोला :— “तुम कैन हो ?”

वह चौंक उठी और बोली—“मैं एक भिखारिण हूँ ।”

“यहाँ तुम क्यों बैठी हो, अभी अभी सर्दी पड़नी शुरू हो जायगी, तब तुम कहाँ जाओगी ?”

“कहाँ जाऊँगी ? कहीं नहीं, रोज़ की तरह यहाँ पड़ रहूँगी ।”

“क्या तुम गृह-हीन हो ?”

“हाँ ।”

“अच्छा चलो मैं तुम्हें अपने घर में आज रात भर के लिये जगह दे दूँगा ।” वह मन ही मन बड़ा खुश हो रहा था कि आज वह अपना काम पूर्ण कर सकेगा । उसके नेत्रों से वासना की ज्वाला निकल रही थी । भिखारिण ने उसकी ओर देखा और उसके मुँह के सब अक्षर पढ़ लिये, फिर वह बोली “नहीं, मैं तुम्हारे साथ नहीं जाऊँगी, तुम जाओ ।” परन्तु वह न हटा, भिखारिण ने उससे पूछा :—

“तुम जाते क्यों नहीं, मेरी ओर क्या देख रहे हो ?”

“तुम्हारा अपूर्व सोन्दर्य ।

“बुप रहो । अभी चले जाओ वरना चिल्लाती हूँ ।”

“देखो, मेरी बात मान लो और मेरे साथ चलो, नहीं तो मैं तुम्हें बहुत कष्ट दूँगा ।”

वह बोली “अच्छा, खूब कष्ट देना जितना हो सके उससे अधिक कष्ट देना, जिससे मैं उसी में मर जाऊँ ।”

आगन्तुक निराश होकर चला गया । रुबिया वहीं पर गिर पड़ी, उसके नेत्रों से अश्रधारा निकल रही थी । वह रोते रोते कहने लगी, “हे परमात्मा, अब अधिक कष्ट क्यों देता है ? अब यह असह होता जारहा है, मैं किसी दिन आत्महत्या कर लूँगी जिससे इन कष्टों से छुटकारा पा जाऊँ” । वह बहुत देर तक रोती रही । उसके नेत्र सूज गये, शिथितता के कारण वह वैसी ही पड़ी रही ।

+ + + +

एक दिन की बात है । सूर्य भगवान् अस्ताचल की ओर जा रहे थे । उनकी किरणें नदी के स्वच्छ जल पर पड़ कर किलोलैं कर रही थीं । इधर उधर किनारों पर कुछ युवक अपनी प्रेमिकाओं के साथ वार्तालाप कर रहे थे । रुबिया भी आकर यहीं एक जगह बैठ गई और जल की ओर देखने लगी । वहाँ का दृश्य मनोरम था परन्तु रुबिया के लिये दुःख पूर्ण ।

धीरे धीरे रात्रि ने अपनी काली चादर से संसार को ढक लिया और निद्रा देवी ने मनुष्यों को अपनी गोद में आश्रय दिया । परन्तु रुबिया ? वह उसी प्रकार किनारे पर बैठी हुई ध्यान मग्न थी । जब वह सचेत हुई, उसने देखा चारों तरफ अन्धकार ही अन्धकार । वह सोचने लगी, ‘किधर जाऊँ ? चारों तरफ अन्धकार है, मेरा जीवन भी अन्धकार पूर्ण है । अब वहीं जाना ठीक होगा जहाँ, न दुःख है न कष्ट, न मोह है न माया, न अमीरी है और न गरीबी ।’ वह धीरे धीरे जल की ओर बढ़ रही थी । दिन भर की भूखी, प्यासी, और दुःखित रुबिया परमात्मा का स्मरण बराबर करती जाती थी । धीरे धीरे पानी में वह गले तक उतर गई, और फिर नेत्र तक, उसी समय आकाश में एक तारा टूटा, परन्तु किसी को कुछ नहीं मालूम हुआ ।

+ + +

सुबह हुई, सूर्य भगवान् धीरे धीरे उदय हो रहे हैं, किरणें पानी पर पड़कर अपूर्व छुटा दिखला रही हैं ।

रुबिया का शष जल पर तैर रहा है, उसके केश उसके मुखमण्डल के चारों ओर फैले हुये हैं । उसका मुख किरणों से चमक रहा है, उसके विशाल नेत्र बन्द हैं और गुलाबी ओंठों पर मुस्कान है ।

### “सामाजिक अग्नि”

पंडित हृदय नारायण त्रिपाठी हेम नगर के निवासी थे । आपके हृदय-मन्दिर में सरस्वती और शान्ति देवियाँ तथा क्षमा, परोपकार एवं धैर्य देवों का निवास था । भारत सरकार ने उन्हें योग्य व्यक्ति समझ कर हेम नगर के प्रमुख (मुखिया) की उपाधि से विभूषित किया था । आम की जनता आपकी योग्यता एवं

उंदारता देखकर ऊपर से तो आपका आदर करती किन्तु आपकी विल्याति एवं वैभव का दर्शन कर हृदय में द्वेषाग्नि की ज्वाला से भस्म हो जाती ।

परिणत जी के ऊपर जितनी ही सरस्वती एवं प्रतिष्ठा देवी की असीम कृपा थी उतना ही लक्ष्मी देवी का आपार प्रकोप । आपकी आर्थिक अवस्था अत्यन्त शोचनीय थी परन्तु हमारे प्रतिष्ठित परिणत जी पाप-कर्मों से धन प्राप्त करने का विचार तक न करते थे । घर में चार प्राणी थे:—स्वयं आप; आपकी पति-ब्रता धर्मपत्नी कमला देवी; आपका आज्ञाकारी पुत्र लुशील कुमार और आपकी प्रिय कन्या हृदया कुमारी । परिणत जी के अविकार में केवल पूर्वी भूमि पैतक सम्पत्ति थी । बड़ी ही कठिनता से किसी भाँति परिवार का पालन पोषण होता था ।

दीन व्यक्ति होने के कारण पुत्र-पुत्री की शिक्षा का भार परिणत जी के लिये असहा था । ग्राम निवासी भाइयों की सेवा ही आपके जीवन का मुख्य उद्देश्य था । उनके अपराध करने पर भी उसकी लूचना आप पुलीस-कर्मचारियों को न देते; कारण कि आप किसी का अनिष्ट न देख सकते थे । निर्भय जनता स्तेय, दंभ, द्वेष, ईर्ष्या आदि की घर हो चली । परन्तु परिणत जी की नीति में किञ्चित मात्र भी परिवर्तन न हुआ ।

'लुशील' तथा 'हृदया' ने कुमारावस्था से युवावस्था में प्रवेश किया । सामाजिक-नियमों के अनुसार वे दोनों ही प्रणय-सूत्र में बांधे जाने के योग्य हुये । पुत्र-पुत्री की वैवाहिक चिन्ता ने परिणत जी को आ घेरा । अत्यन्त दीन होने के कारण पुत्र का विवाह तो असम्भव था ! पुत्री का विवाह भी लक्ष्मी के प्रकोप के ही कारण रुक रहा था । समाज हृदया के अविवाहिता रहने से परिणत जी के मस्तक पर कलंक-टीका लगाने के लिये प्रस्तुत होगया । "चिंता एवं गरीयसी" चिंता हृदय नारायण के हृदय को दग्ध कर रही थी ।

दुष्ट, हृदय-धन्य ग्राम निवासियों ने जो हृदय नारायण के वैभव को देख कर जल रहे थे, उस द्वेषाग्नि के बुझाने का उपयुक्त समय देखा । अपने प्रमुख की करण्य-पूर्ण दशा पर ऊपर से सहानुभूति प्रकट करते हुये उनकी सहायता करने पर प्रस्तुत होगये । वास्तव में उनकी सहायता और सहानुभूति समय आने पर उस द्वेषाग्नि के प्रति शोध के विचार से थी ।

कुमारी हृदया का विवाह श्रीयुत परिणत भास्कर दत्त के पुत्र प्राणनाथ से (५००) दक्षिणा पर निश्चित होगया । गांव के लोगों ने मिल कर २) सैकड़ा माहवार व्याज पर परिणत जी को रुपये उधार दिये । धन्य हिन्दू समाज और धन्य उसके सदस्यों की भ्रातृ-सहानुभूति ।

( ५ )

हृदया का विवाह होगया वह अपने पति-गृह चली गई ; परन्तु पण्डित जी के ऊपर अवश्य क्रृष्ण का भार ढाल गई । वेचारा सुशील अविवाहित ही रह गया ।

हृदया का विवाह हुये ५ वर्ष द्यतीत होगया किन्तु एक पैसा भी क्रृष्ण न चुकाया जा सका । पण्डित जी के ऊपर अपार क्रृष्ण का भार होगया । शुशील की भावी दशा देख कर पण्डित जी रात-दिन इसी चिन्ता से दग्ध हो रहे थे “क्रृष्ण कर्ता पिता शत्रुः” । जन-हृदय-दग्ध कारिणी चिन्ता देवी ने पण्डित जी के हृदय को भस्म करके ही छोड़ा ।

पण्डित जी रोग शर्वा पर पड़े थे शर्वा की बाईं और उनकी लह धर्मिणी क्रदन कर रही थी और दाहिनी और सुसील । क्रदन ग्रामवासी यम-दूत के समान पण्डित जी से कह रहे थे:—

“महाशय जी हम लोगों के रुपये के बदले आप अपनी भूमि लिख दीजिये अन्यथा हमारा रुपया मारा जायगा” इस वाक्य को सुन कर पण्डित जी का हृदय विदीर्ण हो गया । साँस वेग से चलने लगी । पेट में पीड़ा होने से एक चीख निकली । “हाय.....क्रृष्ण.....कर्ता.....पिता शत्रुः” और पण्डित जी का दिमटिमाता हुआ जीवन-प्रदीप बुझ गया ।

“वासुदेव दुर्वे”

दशम श्लोणी

### \* मेरा स्वर्ग

चुन्दर इस तस्वर की शाखा की छाया में होऊँ ।

दूर यंत्रणाओं से होकर शांतिमण मैं होऊँ ॥

रोटी का टुकड़ा हो कर मैं मदिरा भरी पियाली ।

गाने की पुस्तक और ‘तू’ हो आंखें हैं मतवाली ॥

मधुर मनोहर स्वर लहरो मैं गान छिड़ा तेरा हो ।

निर्जन बन का प्रान्त अनोखा बना स्वर्ग मेरा हो ॥



### अनुरोध\*

प्रियतम ! ऐसी एक पियाली भरकर मुझे पिलाओ ।  
गत् आगत् आगम दुखड़ों का फिर अस्तित्व मिटाओ ॥  
'कल' कह कर क्यों इसे टालते 'कल' का कौन बहाना ।  
सम्भवतः कल मैं हो जाऊँ बरसें गया पुराना ॥

केदारनाथ अग्रवाल

IV Form ( Arts )

### "तुलसी-चातक चौंतीसी"

कठिन काल के आलवाल में महात्माओं का प्रादुर्भाव हुआ ही करता है । उसकी कठोर आवश्यकतायें दैवी शक्तियों को विश्व प्राङ्गण में मानवरूप देकर प्रस्फुटित करती हैं । साहित्य-प्राण महाकवि गोस्वामी तुलसीदास जी का जन्म भी इन्हीं आवश्यकताओं की पूर्ति के लिये हुआ था । इस स्थल पर इस पुनीत आत्मा के व्यक्तिगत चरित्र का वर्णन हमारा प्रतिपाद्य नहीं है क्योंकि वह तो शुचिता, पावनता, भावुकता, सहदेयता तथा धर्म-भुरुषता का अनुपम आगार है । हम उसके विशाल हृदय की ( जो 'सत्यं, शिवं, सुन्दरं' के कोलाहल से स्फीत है,— ) ड्योढ़ी पर खड़े होकर उस विराट प्रेम की भाँकी लेना चाहते हैं जिसे इस महाकवि ने अपनी स्वभावजन्म नैसर्गिक कल्पना द्वारा 'चातक चौंतीसी' में कविता का सजीव रूप दिया है ।

प्रेम का यह स्वरूप अलौकिक है, निर्विकार है, अनन्त है और साथ ही साथ पूर्ण और विसित है । प्रेम का यह आलम्बन इतना विश्वव्यापक है कि उसके अनुरूप प्रेम की व्यञ्जना के लिये मनुष्य का छुद्र हृदय पर्याप्त नहीं है । इसीसे महाकवि ने विराट प्रकृति के दो पदार्थों को लिया है और वे हैं धन और चातक ।

प्रेमी के लिये प्रेमपात्र ही जीवन सर्वस्व है । उसकी आकांक्षाओं का आदिम आधार है । उसके लिये संसार शूल्य है । विश्व की सम्पूर्ण शक्तियों की वह अव-हेलना करता है । क्योंकि उसका प्रेम अनन्य है, अविचल है । इसीलिये प्रथम ही उसने उच्च शब्दों में घोषित कर दिया—

"एक भरोसो एकबल, एक आश विश्वास ।

एक राम धनस्याम हित, चातक तुलसीदास ॥"

कितना सात्त्विक प्रेम है । कितनी अनन्यता है ।

\* उमर खैब्याम के आधार पर ।

प्रियतम का नाम लेते लेते जिहा थक गई, अंग सूख गये, परन्तु प्रेम—वह तो दिन दिन पूर्ण प्रस्फुटि और विकसित होता गया। प्रणय के भिखारी को कष्ट साधन का ब्रत अनिवार्य है। इसी से तो सम्पूर्ण कठोरता सारी कड़ता, सुकुमारता के रूप में परिणत हो जाती है। प्रेम का तो नित्य नया ही रूप रहता है। क्योंकि वह निस्वार्थ है, वासना रहित है।

“रटत रटत रसना लटी, तृष्णा सूखि गे अंग।  
तुलसी चातक प्रेम को, नित नूतन नवरंग ॥”

प्रिय के लाख दुर्घटवहार करने एवं भी प्रेमिक का चित्त खिच नहीं होता, क्योंकि उसने तो पहले ही लक्षकार कर कह दिया है ‘एक भरोसो’। नाना प्रकार की ताङ्नायें दी जायें विविध प्रकार की यातनायें सहाई जायें परन्तु—

“चितव की चातक मेघ तजि कबहुँ दूसरी ओर ।”

इस प्रेम के अन्तराल में सन्धिहित है बल, विवार और आच्छान्न है निर्मल दृढ़ता।

प्रेम की इस अनन्यता को देखिये—निर्विकार प्रेम का कैसा अनूठा चित्रण है।

खरग चंगु गत चातकहिं, नेम प्रेम की पीर।  
तुलसी परवस हाड़ पर, परिहै पुहुमी नीर ॥  
बध्यौ वधिक परयो पुन्य जल, उलटि उठाई चौंच ।  
तुलसी चातक प्रेम पर, मरतहुँ लगी न खौंच ॥

चातक के प्रेम की इस चिरन्तन साधना से स्वार्थ बहुत दूर है। कठोरताओं, यातनाओं तथा बाधाओं का भय उसे पथभ्रष्ट नहीं करता। हाँ! अपने प्रिय की लोक सुखदायी सत्ता को देखकर उसके हृदय में अपार आनन्द का उद्ग्रेक अवश्य होता है। प्रियतम के इस मनोहर, पवित्र तथा सुखदायक रूप को देखने के ही लिये तो वह बारहो मास चिक्षाया करता है, वह तो उस प्रेम सुधा का केवल दो ही बूँद पान करता है और वह भी केवल स्वाती नक्षत्र में—

जाँचै बारह मास, पियै पपीहा स्वाति जल ।  
जान्यो तुलसीदास, जोगवत नेही मेह मन ॥

इस याचना में भी चातक मान का ही अनुभव करता है क्योंकि उसका प्रिय बहुत बड़ा है। सम्पूर्ण जगत उससे जाँचना करता है। अतः उसकी जाचना के भीतर सम्पूर्ण जगत की जाँचना है।

नहि जाँचत नहिं संग्रही, शीस नाइ नहि लेइ ।  
ऐसे मानी चातकहि, को बारिद बिन देइ ॥

चातक अपने प्रिय के समक्ष दीन के रूप में भी प्रस्तुत हुआ है परन्तु ये दीन भाव उसकी प्रेम दीनता के सच्चे भाव हैं और अनन्यता में विलीन है क्यों कि वह उसे छोड़ कर और किसी के समक्ष दीनता नहीं प्रकट करता ।

इस प्रकार इस चौतीस दोहों में महाकवि ने अनन्य प्रेम की पराकाष्ठा दिखादी है । अपनी पृत लेखनी द्वारा सरस्वती के इसवर पुत्र ने 'चातक चौतीसी' की इस कविता निर्भरणी में प्रेम का वह श्रोत बहाया है जिसमें सहृदय संसार दुर्बिधायाँ लगाकर अनमोल भाव-भुक्ताओं का चारू चयन कर रहा है पर अभी तक अवगाहन न कर सका ।

कमलाप्रसाद शुक्ल

III Form Arts.

### "ओस"

शस्य दूब के आसन पर , बैठे जो सुका स्वच्छ समान ।  
मन हर लेते निज छुवि से हैं , सुना सुना कर नीरव तान ॥  
प्रथम शाम के यहाँ नहीं था, इनका यह सुकुमार सरूप ।  
किन्तु सबेरे देख इन्हे, होता मन है उद्घान्त अनूप ॥  
क्या यह नभ-ऋषि पूजा-जल है, जो फैला है बूँदो बूँद !  
भक्ति से अर्पण जिसे किये हैं, नभ ऋषिगण निज आँखें झूँद ॥  
किंवा ऊषा का आना लखि, पृथ्वी भरी हुई उल्लास ।  
छिड़के प्रेम अश्रु आशा में, पूर्ण जान निज आशा खास ॥  
अथवा देव-भूमि भारत की, मिट्टी हुई देख कर शान ।  
देव बृन्द हैं अश्रु बहाये, लखि निज भाता का अपमान ॥  
किंवा उड़गण निशा अन्त लखि, शोकित हुये विरह निज मित्र ।  
डर कर गिरे आप पृथ्वी पर, प्रबल प्रताप देख पर मित्र ॥  
अथवा सूर्य ताप से तापित, लखि पृथ्वी का दुर्वल गात ।  
दया भाव से प्रेरित होकर, शशि अमृत छिड़के हैं रात ॥  
किवाँ हैं मौक्किक के दाने, दूटे नभ प्रमदा के हार ।  
या वियोग निज मित्र दुसह से, गल कर बूँद बना वह हार ॥

चिभुवननाथ मिश्र

IV Form Arts.

## منظار صبح

اک دوز سوئے کھساد گیا \* یا نیچہ کے دربار گبها  
 کوسوں سبزی ہی سبزی تھی \* سبزہ کی منخل پھیلی تھی  
 اداک کا نیلا خینہ تھا \* جو حد نظر تک پھیلا تھا  
 سیارونکی شمعیں روشن تھیں \* زیست دہ بزم گلشن تھیں  
 اشجار کے وان دربان کھرے \* شب بیداری سے اونکھتے تھے  
 انہے میں پھیلہا بول آئیا \* اک کیف سما طاری سب پہ ہوا  
 مفرایب تر نم تھا اسکا \* جو تار دگ جاں چھپتا نہا  
 وہ بی کی یاد دلاتا تھا \* اور دل کے تکڑے کرتا تھا  
 غنچوں پر تھا اک خاص اثر \* جو ضبط سے تھا انکے باہر  
 صد چاک گوبیاں کو دالا \* هستی کو اپنی متا دالا  
 لو ملکئہ شب متحفل سے آئی \* اب بزم میں ہوتی ہے بیچینی  
 سب فرد آ فرد آ جاتے ہیں \* یہہ بزم مٹائے جاتے ہیں  
 انہے میں اُنکی کے پورے سے \* اور مشوق والے غرفے سے  
 شاهدشہ مشرق نے جلنہ \* با حشمت و شوکت دکھلایا  
 ویرانی بزم شب دیکھا \* اک درد سا دل میں قب آئها  
 منہہ دنج سے سادا زد ہوا \* اور دعشہ بدن میں اسکے پروا  
 بس آگے نہیں ہے قاب بیاں \* اے خامدہ من ! آزاد عمان  
 قدوائی سہمند ایر - آرنس

## ( ایک دوست کی یاد )

انکو بر کا مہینہ ہے موسم نہایت خوشگوار اور دلپیزیر ہے وات نہایت  
 بہادر دار ہے انسان پر ستارے چھٹکے ہوئے ہیں دودہ سی چاندنی تمام دنیا  
 پر پھیلی ہوئی ہے - دنیا ایک بنتے انوار بنی ہوئی ہے جس طرف دیکھو  
 خاموشی اور سکون کا عالم ہے کبھی دہ دہ کو چوکیدارونکی " جائچے اور سوئے  
 دھو " کی اوڑیں کان میں آجاتی ہیں جو اس خاموشی میں ایک عجیب  
 ہیجان پیدا کر دیتی ہیں اور تھوڑی دہ کے لئے اس سکون کو دوہم پرہم  
 گر دیتی ہیں - اسکے بعد پھر وہی نہ مٹنے والی خاموشی چھا جاتی ہے -  
 ہو طوف سناتا چھایا ہوا ہے ہو کا عالم ہے - ستارے دہ کو چشمک زنی  
 کرتے ہیں چاند مسکراتا ہے - لیکن کچھے یاد کر کے پیلا پر جاتا ہے - خاموشی  
 کا عالم ہے خود خاموشی اسپر نثار ہو دھی ہے سچ تو یہہ ہے کہ ایک عجیب  
 و غریب سماں ہے امیر و فریب زائد و بد مست میوچھی نیند کے منزے لے  
 گئے ہیں مگر ایک ہم ایسے بد نصیب ہیں کہ بستو پر دہ کر کوتوئیں بدل

دھی ہیں - جو کھوتی گذرتی ہے اُسکو غلیبت جانتے ہیں - ایک ایک لمحے  
ہزار ہزار برس کے بواب معلوم ہوتا ہے - آہ کسی دوست کی یاد نا قابل  
بڑا شت ہوتی ہے - نیزند تو درکار چین و اطمینان انسان سے کوسن دود  
ہو جاتا ہے - ہمار دوست دنیا میں عجیب چیز ہے جب انسان پر ظلمت  
اور ادباء کی گھٹائیں چہا جاتی ہیں جب دنیا میں انسان کا کوئی  
مونس و غسکسار نہیں ہوتا سکون و اطمینان اس سے ہمیشہ کیلئے جدا  
ہو جاتا ہے - دنیا نہایت بھیانک اور قدرتی معلوم ہوتی ہے - ایسے وقت  
میں صرف دوست ہی کا مضبوط بازو دستگیری کرتا ہے اور انسان کو قعر  
مذلت سے نکالتا ہے - وات کے دو حصے تقریباً گذر چکے ہیں - مگر یہاں نیزند  
حرام ہے کسی کی یاد آ آ کر دلسمیں نشتر کا کام کرو جاتی ہے جس سے وہ  
اضطراب پیدا ہو جاتا ہے جو بیان سے باہر اور حد تجویز سے بیرون ہے -  
ستاروں کی جگہگاہت انکھوں سین کانٹونکی طرح چھپتی ہے - یہہ نہ منٹے  
والی خاموشی دلپر اور ظلم و ستم ڈھانتی ہے - دلکی یہی کیفیت تھی  
کہ کھوتی نے چار بجائے اور میں یہہ کہتا ہوا اُتھے بیٹھا

ابتوجاتے ہیں بتکدے سے امیر \* پھر ملینگے اگر خدا لایا

ابو صالح نعسانی

نمبر ۵۷ جارج ٹاؤن لاہور

## ایک حسرت فاک افسانہ

( از بی - ایس - بروانہ - سیتا یودی )

پیاری کرشنا کی یاد رہ کر دلمن چتھیاں لے رہی تھی - ادھر  
باد سخوی اُتھے اُتھکر محبت کا پیغام دے رہی تھی - آہ ! وہ حسن کی  
دیوبی ہے - وہ سادگی کا نسرنہ ہے - وہ میری ہے - میں اسکا ہوں - وہ مجھکو  
پیار کرتی ہے - میں اُسکو پیار کرتا ہوں - وہ شمع ہے میں پروانہ ہوں -  
وہ دیوبی ہے میں پجادی ہوں - زمانہ کا زبر دست ہاتھہ اُسکو مجھسے نہیں  
چھڑا سکتا - وہ میرے کاشانہ دل میں آباد ہے کوئی اُسکو نہیں نکال سکتا -  
ان خیالات کے آتے ہی میں فوراً بیتاب ہو کر اُتھے کھڑا ہوا - بیساختہ  
میرے منہ سے ایک آہ نکل گئی - میں دیوانہ وار ایکطرف کو چل پڑا -  
کہاں ? مجھے نہیں معلوم - میں خود نہیں جانتا -

میرے پیرو لو کھوئے لیکن آخر میں سنبول گیا - مجھے کچھہ ہوش  
ہوا - آہ ! میں اپنے خیالات میں منحو کہاں سے کہاں چلا آیا - سامنے کہنی  
باقی تھا - دویاے ننگ پورے زور کے ساتھہ موجود مار رہا تھا - درخت پر

بیٹھا ہوا پیپیہا سریلی آواز میں - بی بی کہاں ہی کہاں ؟ کی دت لگائے ہوئے تھا - ایسی حالت میں میری نظر ایک طرف کو اُچھے گئی - میرے سامنے کون تھا - آہ ! میری پیاری کرشنا - ایک لحظہ کے لئے منجبر سکوت کا عالم طاری ہو گیا - لیکن آخر پر قراری نے مہر خاموشی کو توڑ دیا - میں نے حسرت سے پونچھا :

" پیاری کرشنا تم یہاں کہاں "

آہ وہ ایک ادا تھی جس نے میرا دل لے لیا - وہ ایک نگاہ تھی جس نے منجھے گھاپل کیا - مسکراتے ہوئے لبou کو جنمیں ہوئی - ایک میتھی آواز سلائی پڑی :-

" پیارے کیا اپنا وعدہ بھول گئے " :

اُف ! اب مجھے ہوش ہوا - آج انوار کا دن تھا - کرشنا نے کمپنی بام میں ملنے کا وعدہ کیا تھا - وہ وعدہ وفا کرنے آئی ہے - میں نے کہا " کرشنا تم یہا کہتا ہو - میں کیا تسلی کبھی بھول سکتا ہوں - نہیں پیاری کرشنا نہیں - ایسا کبھی نہیں ہو سکتا " آہ ! اُسکا چہرہ زرد ہو گیا -

" تم کیا منتخب واقعی منتخبت کرتے ہو - اچھا تو لو ہوشیار ہو جاؤ - سچی اور پاک منتخبت کرنے کے لئے تیار ہو جاؤ " میں نے گھبرا کر پونچھا -

" پیاری کوشنا یہ معما تو حل نہ ہو سکا " :

" حل ہو جائیگا " کہتے ہوئے آخری بار اُس نے میرے کے میں ہاتھے ڈال دئے - اُسکی انہوں سے آنسو کے دریا جادی تھے -

میں اپنے کہداہ میں بیٹھا ہوا اپنے خیالات میں منکو تھا - کسی نے باہر سے آواز دی - میں اُنہکر باہر آیا لیکن جو سماں میوی اُنہوں سے گذرنا بیان سے باہر ہے - سامنے کرسی پر داروغہ پولیس بیٹھے ہوئے تھے اور چار سپاہی حلقة بندی کیلئے کھڑے تھے - دروازے پر ایک جم غیر مسلح والوں کا اکھتا تھا - میں یہہ ماجرا کچھ نہ سمجھہ سکا - کوتاؤ صاحب کو سلام کر کے مستفسر حال ہوا - اُنکے ہاتھ میں ایک خط تھا جسے انہوں نے سمجھے دے دیا - خط کا مفسروں پڑھکر سمجھے تاب ضبط نہ دھی - میں دنے لکا - اُسمیں لکھا تھا :-

پیارے پویتم

زمانہ سچی اور پاک منتخبت کی قدر نہیں جانتا - رشتہ الگت کو نہیں پہچانتا - آہ ! اُسے کیا خبر کہ دو دلوں کی جدائی کیسی ہوتی ہے -

پیارے تم سچھے پیار کرتے ہو۔ لیکن یاد رکھو کہ بیکار کوتے ہو۔ ابھی وہ وقت نہیں آیا کہ ہندوستان کے غریب لوگوں اپنی سچی محبت کا کھلے طور پر اظہار کر سکیں۔ اپنی مرضی کے مطابق ایک دوسرے سے ملکو دشنه الفت کو استوار کر سکیں۔ پیارے ہماری محبت کی داستان والد کے کافوں تک پہنچ چکی ہے۔ وہ اسکی قدر کرنا ہی مختص نہیں جانتے ہیں بلکہ ایسی پاک اور سچی محبت کو برا بھی مانتے ہیں۔ میری شادی کے بارے میں بھی بیجا زور ڈالا جا رہا ہے۔ لیکن ایک بیچاری ہندوستانی لوگی اپنا سہاگ ایک ہی پر نچھاود کر سکتی ہے۔ دل ایسی چیز نہیں کہ کسی کو دیا جائے اور اس سے چھین لیا جائے۔ میں نے اپنی خواہش والد کے کافوں تک پہنچائی لیکن افسوس کچھ نہ کرپائی۔ پیارے دل مخفیتو کر لو۔ اب اگر ہماری اور تھہاری محبت سچی ہے تو ہم دونوں اب وہاں ملینگے جہاں سب ملتے ہیں۔ جہاں سچائی کی فتح ہوتی ہے۔ جہاں دایسی زندگی حاصل ہوتی ہے۔ خدا (حیم) ہے۔ وہ دھم کریگا۔ میں اسی پویم مندر میں جہاں آپ سے اول اول ملاقات ہوئی تھی اپنے کو دریاے گنگ کے حوالے کرتی ہوں۔ اور نا عاقبت کوتاہ اندیش کہنے خیال والدین کے لئے آزادی کا نسونہ بناتی ہوں۔ مسکن ہے میری اس قربانی سے لوگوں کی آنکھیں کھل جائیں اور آیندہ آنے والی نسلیں کچھ آزادی پائیں۔ آمیں۔ تمہاری کرشما

خط کا مقصود ختم ہو گیا۔ دنج و شرم کی وجہ سے میں زمین میں گوا جا رہا تھا۔ داؤ رغہ صاحب نے بیان لکھا رہا۔ دوسرے دن مجھے عدالت کا منہ دیکھنا تھا۔ لیکن غیرت اور حمیت اسے گوارا نہ کرسکی۔ میں شام کی گازی سے یہاں چلا آیا۔ دنیا نہیں جانتی کہ میں کون ہوں اور کہاں ہوں۔

## غزل

ہوئی منتظر خاطر جب کسی کو جلوہ آرائی  
خیال یاد میں قبیلہ کی صورت نظر اُنسی  
محبت میں نئی الفت کی ہمنے چاشنی پائی  
نہ کعبہ کے دھے شیدا نہ بتخانے کے شیدائی  
ضرووت کیا کہ جائیں طور پر ہو کر کے سوائی  
کبھی تو کام آئیگی میری آخر جبیں سائی  
ہوا جو منحو دنیا اور خودی کی جسمیں بوائی  
خدا کی داہ میں اسکی ہوئی ذات و دسوائی  
ہے اسکا یہ بھی اے پروانہ عکس دنگ یکتاںی  
کہ جستے بخشی ہے تہجی زبان کو ایسی کوہائی

( ۵ )

## نمکدان ظراحت

(۱) خریدار—"یہ سگرت اب پہلے سے کسی قدر چھوٹے معلوم ہوتے ہیں" "دوکاندار—"جی ہاں - اس کے بناء و لئے نہ دیکھا کہ لوگ سگرت پیکر قریب ایک انچ کے یونہی پہنک دیتے ہیں - اسوجہ سے وہ ایک انچ چھوٹے بنانے لگا" -

(۲) جنتلمنین-(توکر سے) - "ادے کیوں بھاگا جا رہا ہے" "نوكر—" حجرو آپکی بیوی نے مارا ہے" "جلٹلسمین—" بیوقوف - کہی ہمیں بھی بھائیتے دیکھا ہے"

(۳) اُستاد-(شاگرد سے) "اچھا بتاؤ - گائے اور بچھوٹے میں کہا فرق ہے؟" "شاگرد-(ہاتھ آٹھا کر) جناب میں بغاوں - اُستاد—" ہاں - ہاں - شاباہ بتاؤ تو" "شاگرد—" گائے ڈودہ دیتی ہے اور بچھڑا گوبو"

(۴) لڑکا-(باب سے) "ابا میری شادی کردو" "باب—" بیٹتا کس سے" "بیٹتا—" دادی جان سے"

باب-(غصہ میں) "بیوقوف شرم نہیں آتی میری ماں سے شادی کریں گا" "بیٹتا-(بھولے پن سے) - "تو پھر اپنا نہ میری ماں سے کیوں شادی کی"

## فسانہ مہر

گو کہ ہے وعدہ فردا معلوم \* حشر تک آپ کا آنا معلوم  
کچھ نہیں وہ تو یہ ہے نا معلوم \* دیں معلوم ہے دنیا معلوم  
کیا بھلا آپ ہمیں پائیں گے \* ہم تو خود آپ کو ہمیں نا معلوم  
بال سے جبکہ ہو باویک کمر \* یاد کی زلف چلیبا معلوم  
طود کی آڑ سے باتیں ہو جائیں \* ہے مجھے آپ کا پردہ معلوم  
گوشہ گیری کو نہ کہنے مجسے \* قبر کا ہے مجھے کونا معلوم  
عشق کا موت سے کرتے ہو علاج \* درد معلوم دوا لا معلوم  
کیا دکھاؤں میں گناہونکی حدیں \* ہے کسے وسعت صحراء معلوم  
ہونگے معشوق و فادر مگر \* نہ تو دیکھا نہ سنا کیا معلوم  
دیدنی ہے چمن دھر ولے \* فرصت سیور و تساشا معلوم  
آج کا دن ہ غذیمت اے مہر \* کل دھیں یا نہ دھیں کیا معلوم

سید آل محمد-جاہنسی-متعلم فوریہ فارم

## ستینا کے محسن و عیوب

قدرت کی ستم ظریقی ملاحظہ کیجئے کہ انسان جیسے اشرف المخلوقات کی لاعلی کا ثبوت یوں دیا کہ خود اوسکو اپنی حقیقت سے نا اشنا بنایا لیکن جب انسان کی عقل و فرواست کا سکھ اوسکے دل پر جمانا ہوا تو خود اسیکے ہاتھ سے اوسکا ثانی بدناؤ رسامنے کہوا کو دیا - دو دیکھوں جائیتے آئئے ہم آپ کو انسان ہی کے ہاتھ کے بنائے ہوئے چلتے پھر انسان کسی سلیسا کے پورے پر دکھلا لائیں - دیکھئے جب ایک شخص اپ کو ستینا ہوتی ہیں اوس حالت پر قدر کیجئے جب ایک کہیں کیجئے یہہ کونسی نئی ہال کے پورے پر ایکت بکرے ہوئے دیکھتا ہے آپ کہیں کیجئے لیا کرتا ہے - مگر نہیں بات ہے ہر شخص آئیہ میں اپنا عمس دیکھئے لیا کرتا ہے لیکن وہ ہمیں تو انسین اختلاف ہے آئیہ میں عمس تو ضرور نظر آنا ہے لیکن وہ کسی کام کا نہیں ہوتا - انصاف کیجئے کہ جب تک آپ ہنس دھے ہیں وہ بھی آپ کا منہ چوڑا رہا ہے - لیکن جہاں آپ دکے اوس نے بھی اپنا منہ پھیلا لیا آپ ادھر سامنے سے ہتھے ادھر وہ فایب - سچ پوچھو تو ہمیں یہ حرکتیں ایک آنہہ نہیں بھانیں - آئیہ کی مخلوق کو اپنی طرح کا انسان کہنا انصاف کا خون کرنا ہے - وہ تو آپ کا عمس ہے اور بس ہاں ستینا کا انسان بھشک آپکا سا انسان ہے وہ ایک موتبہ وجود میں آجانیکے بعد آپ کے وجود کا محتاج نہیں رہتا - اور اگر آپ حسن اتفاق سے موجود بھی ہوں تو اوسکی حرکت آپکی حرکت کے تابع نہیں ہوتی قدرت نے انسان کو جس طرح آزاد پیدا کیا اوسی طرح انسان نے بھی اپنی چلتی پھر تی تصویونکو آزاد بنا دیا ایک وہ شخص جسکے دل میں خوشی کا دریا موجود ماد رہا ہو اپنی روتی ہوئی تصویر پر دیکھتا ہے اور لطف آنہاتا ہے اے انسان تحریکی ہدیسی ایک معصہ ہے جسے ہر شخص نہیں سمجھہ سکتا - تونے اپنی عقل و ذہن کے زور سے کیا کچھ نہ کردا لا - لیکن حقیقت یہہ کہ تیری قدر کرنیوالا کوئی نہیں - اورونکو کیا کھٹے تو خود ہی اپنا قدر دان نہیں ہے میری ان باتوں سے کھیں آپ یہہ نتیجہ نہ نکال لیں کہ میں ستینا کا بہت پڑا مذاخ ہوں - یا مجھے اسمیں کوئی برائی نظر نہیں آتی - ستینا میں اچھائیاں بھی ہیں برائیاں بھی - آپکا یہہ اعتراض گسی حد تک اوس وقت قابل قبول ہو سکتا تھا اگو میں خدا نخواستہ کسی سلیسا ہاوس کا مذیع ہوتا - مگر میں ایکو یقین دلاتا ہوں کہ مذیع ہوتا تو بڑی بات ہے میں کسی سلیسا ہاوس کا تخت کلکھر بھی نہیں ہوں - جو اپنے اعزما و احباب کو منت کا تماشا دکھائی کیلئے بیچتیں دھا کرتا ہے - بات یہہ ہے میں فطرتا بہت صاف گو واقع ہوا ہوں - جسمیں جو برائی دیکھتا ہوں اوس کے ملنے پر کہہ دیتا ہوں - لیکن کسی کی اچھائی کو چھپانا بھی میری فطرت کے خلاف ہے - لہذا آپ ستین نہ ستین میں تو اپنے خیالات کا اظہار ضرور کروں گا - ائے بھلے

سنبیسا کے متحاشن ملکتے جائے : اسلئے کہ میں پڑھ لے ہو چیز کی اچھائی پر نظر دالتا ہوں اگرچہ میں اسکا بھی معتوف ہوں کہ مجھے خدا کے قفل سے ایک بڑی ایسا موقعہ یاد نہیں جب میں نے کسی کی پرائیان نظر انداز کر دی ہوں ۔

سنپیسا کی سب سے بجی خوبی یہ ہے کہ وہ انسان عقل دار رعن کی ایک بہت بڑی کاریگری ہے ۔ میری دائیں میں تو اسکے سامنے گرامافون اور انٹرکٹ لائٹ کی بھی دال نہیں گلتی ذرا غور تو کوچھ تھے ۔ ہم تو تصویریں لیکن کونسی دسماں یا قلبی کیفیت ہے جو اونکے چہرے سے ظاہر نہ ہوتی ہو بھئی سچ تو یہ ہے کہ اگر ہم خود اسے آنکھوں سے نہ دیکھتے تو بھی اس بات کا یقین نہ کوئے ۔ ایک تصویر اپنے چہرے کے تغیرات سے جذبات دل کی ترجیحاتی کرے ۔ کمال ہے کمال کیہی تو ہنسنستی ہے ۔ کبھی یاس و نا امیدی کی وہ تصویر کہیں تھی کہ خود اپنے سینہ میں دل کا سندھالنا دشوار ہو جاتا ہے ۔ الغرض یہ تصویریں ظاہری حرکت کے علاوہ دسماں اور قلمی کیفیات کا اظہار اس خوبی اور انسانی سے کوتی ہوں کہ ہم اور اپنے بھی نہیں کر سکتے ۔ بلکہ میں تو اپ کے ہنسنے کی ذرا بھی پروا نہ کرتے ہوئے کہتا ہوں کہ اُدھری بن جاتی ہیں ۔

آپ مجھے گستاخ تو خیال کریں گے مگر سنپیسا کی دوسری خوبی سننے سے پہلے مہربانی کر کے اتنا بتا دیجئے کہ آپ ہیں کون؟ میری طرح کسی گالیج یا یونیورسٹی کے استوڈنٹ تو نہیں ہیں جسکو لوگ کتاب کا کیوڑہ کھما کرتے ہیں ۔ یہ نہیں ایک عجیب بات ہے کہ میں محدث تو ذرا تھیں کرتا لیکن لوگ خواہ منخواہ میری محدث کی داد دیا کرتے ہیں ۔ خیر اگر آپ استوڈنٹ نہیں ہیں تو اسکو یہیں جانے دیجئے ۔ آپ کسی دفتر کے کلوگ معلوم ہوتے ہیں ۔ برا نہ مانیں گے دفتر بھی کسی جوانخانہ سے کم نہیں ۔ ایک مرتبہ مجھے بھی ایک ماہ قید سخت ہوئی تھی ۔ نہ پوچھئے کہ دفتر کے جبل خانہ میں چار ہفتے اور دو دن کس طرح کاٹتے ۔ وہ ہاتھہ جسکو دن بھر کاغذ کے سیاہ کرنے سے ایک لستہ کی بھی فرماتے نہ ملتی تھی رات بھر قید سے رہائی کی آڑو میں آتی رہتا تھا ۔ خدا جھوٹ نہ بلائی تو دفتر بھی اون لوگوں کے لئے جیل ہے جو بی۔ اے ۔ پاش کر کے کہیں نوکری فہریں پاتے ۔ وہ قیدی جو وزاہ ایک پنسیپری اتنا پیستا ہے ان گلریکوں سے کہیں آدم سے ڈنڈگی بشر کرنا ہے ۔ آپ کہیں گے سنپیسا کی اچھائیاں بیان کوئے کرتے گلریکوں پر کیوں ٹوٹ پڑے مگر نہیں ہو نرکری کا یہی حال ہے جب کوئی آدمی نوکری سے دن بھر کام کرنے کے بعد گھر واپس آتا ہے تو ایک نہکے ہوئے بیل سے کچھہ ہی کم ہوتا ہے ۔ اگر بیل کے قوائے جھستانی تھک جاتے ہیں تو ہمارے نوکروں کے قوائے قلبی اور دماغی دن بھر کی محدثت کے بعد بالکل بیکار ہو جاتے ہیں ۔ کہتے ہے نہ بھی بات ۔ اچھا تو دماغ کو آدم کی ضرورت ہے ۔ لوگوں سے سب سے عسدہ صورت یہ ہے کہ اوسکو فردحت پختگی اور

خوشلسا چھرزنکی سیر کرائی جائے - خوشلسا چھڑیں تو دلیا میں  
بہتھوی ہیں پھر کس کس کی سیر کرائی چالے ہماری دائیں میں تو  
اس کام کے لئے سڈیسا سے زیادہ اور کوئی چیز موزوں نہیں ہے ۔  
بپشک سیر سبز شاداب باغوں کے خوشلسا منظر پھولونکی دوچ افزا مہک  
دماغ کو معطر کرنے کے لئے کافی سے زیادہ قوت و کھٹکی ہے مکو (اگر آپ برا نہ  
ہانیں) یہ بیچ دے کلوکس اسلائے پنائے ہی نہیں کئے کہ قدرت کی کاریگری  
سے فائدہ اٹھائیں ۔ وہ تو قبیک پانچ بجے شام کو کچھ اندھروں سا ہو جائز ہے  
کہ بیچارے دن بھر کے عذاب سے نجات پاتے ہیں ورنہ افسران دفتر تو یہی  
چاہتے ہیں کہ آفس میں رات و دن کام ہی ہوتا ہے ۔ اس پر طرف یہ کہ کام  
نہ کرنے کا طومار باندہ دیتے ہیں اس پر کیا بس ہے تیوہار ہیں چھتی  
دیتے ہوئے ان افسروں کی جان تکلتی ہے ۔ اس آفت کا بھی کوئی تھکانا ہے  
کہ عید اُنے ۔ محروم اُنے ۔ دسہرہ اُنے متکر دفتر نہ بلد ہو ۔ خدا ایسے دفتر سے  
بچائے ۔ خیر میں یہ کھرہا تھا کہ یہ کلوکس پانچ بجے شام کو دفتر کی  
قیاد سے دھائی پاتے ہیں ۔ پیغمب بھی یوں بلا ہے ۔ اتویاں قل ہوالہ پڑھتی  
ہوں تو سیر کی کسکو سوچھے بیچارے سیدھے کھو کی داہ لیتے ہیں گھر  
پھر نچتے کھانا کھاتے شام کا رہا سا وقت بھی جاتا رہتا ہے ۔ اب خود ہی  
انصار کیھی دات کے وقت باغ کی کون سیر کرے ۔ منجبو آدمیا یہ مصائب  
و تغرات کو چنان لمحوں کے لئے دل سے نکال کر سڈیسا ہال کے گرد طواف  
دے نظر آتے ہیں ۔ (باقی آندہ) شاہ دیاض حسین (سکنڈ فارم)  
جوانت سکریٹری ۔ یزم اردو

## غل

نا کامیاں ہیں منزل آخر میں جستجو کی  
ماہیوسیاں ہی حد ہیں تکمیل آزو کی  
جانکاہیاں نہ پوچھو نا کام آزو کی  
باقی نہیں ہے اب وہ اک بوند بھی لہو کی  
اس چذب آزو میں کچھ ایسا کھو گیا ہوں  
تو میرے دوبو ہے اور دھن ہے جستجو کی  
متحفل میں تیرے ساتی میکھی ہیں کس بلا کے  
اوازیں اُنہیں دھی ہیں ہرسو سبو ۔ کی  
ہر دنک میں عیاں ہے وہ شان یہ نیازی  
کہہ کہہ کے لئے تو اسی موسیٰ سے گفتگو کی  
پیدا تجھی کو دیکھا پڑھاں تجھی کو دیکھا  
ہو رنگ میں ہے تو ہی متحفل میں دنک و بو کی  
توبے وفا اور باغ عالم الہی توبہ \* اب گرد بھی نہ ہو گی یاں کا دل ان بو کی  
طلبیں